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FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

Xingzhi Tao
Beijing, China

ISSN 2195-1853 ISSN 2195-1861 (electronic)
China Academic Library
ISBN 978-981-16-0270-2 ISBN 978-981-16-0271-9 (eBook)
https://doi.org/10.1007/978-981-16-0271-9

Jointly published with Foreign Language Teaching and Research Publishing Co., Ltd
The print edition is not for sale in China (Mainland). Customers from China (Mainland) please order the print book from: Foreign Language Teaching and Research Publishing Co., Ltd.

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The registered company address is: 152 Beach Road, #21-01/04 Gateway East, Singapore 189721, Singapore

Tao Xingzhi (also known as Wen Tsing Tao, Heng Chi Tao or Heng Chih Tao)

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Chapter 1
China in Transition

New China is the product of two civilizations—the Oriental and the Occidental. Thee union of these two forces has given color and shape to the present status of China, and it will determine and mold her future destiny and possibilities. It has not been long since Mr. Kipling[1] wrote, "O the East is East, and the West is West, and never the twain shall meet / Till earth and sky stand presently at God's great Judgment seat." Today Mr. Kipling will be surprised to know that the East and the West have indeed found a meeting place in China.

In certain fields of activity, the meeting of the two civilizations takes the form of volcanic explosion or formidable conflict. It results in the supremacy of the one over the other or in the substitution of the one for the other. It involves both victory and submission. In other fields, it assumes the form of a union. Sometimes it is like the union of oxygen and hydrogen, sudden and jarring. At other times it may be compared with caress, courtship, or matrimonial contract. The process is essentially careful selection, adaptation, compromise, or reconciliation. It works like yeast, gradual but effective. The product is sweet and delightful.

Since the day of direct contact, the two civilizations have never ceased to conflict and unite. They react upon one another, and each is thereby modified by the other. As a result, life begins to have a richer content and much more variety. A cross-section of Chinese present-day life will perhaps reveal a lateral surface of the main characteristics of many centuries. In China we find nearly every city is surrounded by a medieval wall: there we find the great desire for a new life, hostile to the restrictive and pedantic scheme of scholasticism, which is the heart of the Renaissance; there we find the strong tendency to observe, compare, and criticize spiritual faith, which is the soul of the Reformation; there we find the starting tide of the eighteenth century industrial revolution, and there we cannot fail to find the outburst of nationalism and national consciousness, which characterizes the nineteenth and twentieth centuries. It is a

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Published on *Liu Mei Tsing Nien*, Vol. 3, No. 3, March 1917, signed by Wen Tsing Tao.

[1] Joseph Rudyard Kipling (1865–1936), born in India, English poet between the end of the nineteenth century and the twentieth century, winner of 1907 Nobel Prize for literature.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_1

surprise to a great many of us when we find an inland farmer, sitting in a modern railway train, smoking a bamboo pipe with a fire made from a piece of flint and iron, inquiring, with an attitude of curiosity, about the woman suffrage movement in America, or talking enthusiastically about a boycott against foreign goods, in order to satisfy his patriotic conviction. So it is not quite true that "China is the European Middle Ages made visible," as Prof. Ross[2] has led us to believe. Much more than that: the present day China is the European Middle Ages, Renaissance, Reformation, the seventeenth century, eighteenth century, nineteenth century and twentieth century made visible. There we find a dynamic picture of the transition and mingling of centuries of civilization. If we like, we may call it a spectrum of civilization, through which civilizations of different continents and centuries are brought to sharp, vivid, and beautiful contrasts.

This phenomenon reveals itself in every branch of life—in the home, in the school, in the church, in society, and in the state—but it may be best illustrated in the changes of ideals. The Chinese old ideals of life are essentially of the Roman type. We come pretty near to the understanding of the Chinese old ideals if we just think of them in the terms of the Roman. The Chinese and the Romans seem to have reached independently the same conclusions in regard to life ideals. Their conception of life looks for a golden age in the past, and therefore it is conservative; it conceives society as an ordered institution, and therefore it is static; it emphasizes the rule of authority, and therefore it demands obedience. On the other hand, modern civilization which has its main flow from ancient Greece, has its Utopia in the future; it has a dynamic conception of society, and it encourages freedom and liberty. As a consequence of the mingling of the two civilizations, we find that in the present day Chinese world of ideals there exist, side by side, conservatism and radicalism, order and progress, authority and freedom.

Doubtless there are many persons who hold to either extreme, and battle furiously against each other. It must also be admitted that there is a pendulum of tremendous force swinging back and forth between the two extremes. These conditions we take as a matter of course, which cannot be avoided in a stage of transition.

However, there is a very fortunate fact to be mentioned, i.e., the group between the two extremes has become more and more numerous, and has become more and more powerful. This group of men recognizes the value of both the old and the new. Whatever is good must be preserved and assimilated, and whatever is not good must be cast away, no matter whether it comes from the old or the new. To them, the past is the foundation of the present and the future, while the future must be the goal of the past and the present; to them, no progress is possible without order, while order exists only for the insurance of progress; to them, authority is the guardian of freedom, and freedom is the end to which authority is a means. In a word, they find that there is a right place for every one of the apparently conflicting ideals—a right place for German efficiency as well as for American liberty. It is this group of men who have effectively overthrown the extreme conservatives and have constantly checked the wild fanaticism of the radicals; it is this group of men who are leading

[2]Edward Alsworth Ross (1896–1951), American sociologist.

New China out of this critical stage of transition and are now nursing her for a great future. Blessed are those whose loyalty, wisdom, and courage the nation can rely upon to stand the test of the day.

Chapter 2
Moral and Religious Instruction in China

The problem of moral and religious instruction is an old one; it is as old as human society. It was the Greek genius that first embodied it in a philosophical presentation: "Can virtue be taught?" asked Socrates. To this Protagoras answered that it could be taught, while Socrates held to the reverse position; but at last both confused themselves with self-contradictions and left the whole matter in the cloud. However, to a modern educator this is no longer a puzzle. The chief problem of the modern educator is not "Can virtue be taught?" but "How can it be taught?" It is the purpose of this paper to present some ideas as to how morality and religion are taught in China, and how they may be better taught in the light of modern pedagogy.

2.1 Practice of Religious and Moral Instruction in China

Roughly speaking, there are at present two systems of schools in China: government schools and missionary schools.

2.1.1 Government Schools

In the curriculum of government schools we find moral instruction given in the lower primary schools up through the intermediate schools, but not any that I know of beyond this. The lower primary, called the "citizens schools," cover four years; the higher primary, three years; and the intermediate, four years.

In the lower and higher primary schools, two kinds of moral subjects are taught. They are, first, personal conduct, and second, classical study.

Published on *Liu Mei Tsing Nien*, Vol. 3. No. 1, November 1916 and No. 2, January 1917.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_2

With reference to moral instruction, the Ministerial Ordinance of January 8, 1916[1] prescribed its aims and methods quite in detail. Under the head of personal conduct, the subjects taught are: filial piety, brotherhood, loyalty, trustworthiness, love, righteous courage, politeness, industry, and cleanliness. To these the duties towards society and the state are gradually added from time to time. From the Ordinance we notice that attention is called to the practical aspects of these subjects. They are urged to be taught with a purpose of fostering the ideal of progress and the spirit of patriotism.

The moral instruction for girls in elementary schools consists of good words and deeds which are proper for girls to study. Besides, rituals are practiced. Emphasis put on chastity, modesty, and above all, self-independence, which is a new word in the history of Chinese feminine education.

The teaching of personal conduct covers two hours a week from the lower primary up through the higher primary, and one hour a week in the intermediate school.[2]

Now we come to classical studies. Somebody will maintain that the study of the classics belongs to religious instruction, on the ground that it is the study of Confucian doctrines. But in the last analysis the Confucian doctrines are purely a system of ethics—a system of human relationships, which is more or less universally adopted in China. This system of ethics is not denominational, because we find, as we shall see later, this very thing taught in nearly all missionary schools.

In the lower primary, the study of classics consists of *Mencius*, which covers four years. *Analects* takes its place in the higher primary. These courses, as described in the Ministerial Ordinance, are given with the purpose of showing the right way—principles of the sages—and of promoting the spirit of patriotism. It is very interesting to observe that the Ordinance tries to make a distinction between the "right principles of the sages" and "personal conduct." This is most likely due to the existence of two tendencies, i.e., the tendency to preserve classical virtues and the modern tendency to emphasize the practical.

The study of the classics begins at the third year of the lower primary and is carried on up through the higher primary. Throughout, the weekly amount of time devoted to this study is three hours. In the intermediate school advanced studies in classics are continued; as it is mixed up with literature and other subjects, I am not able to assign to it a definite amount of time for each week.

Combining the amount of time spent in the instruction in personal conduct and in classical studies we find that the time devoted to moral instruction is two hours per week in the first two years, and five hours a week from the third year on up through the seventh year, and one hour or more per week in the intermediate school.

Comparison with Foreign Systems: One way of realizing the Greek Motto "Know Thyself" is through comparison with others. In the light of the educational practice in other countries we shall come to know better our own. Let us now take a bird's eye view of the moral and religious instruction in England, Germany, the United States, and France, and see in what position China stands.

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[1] *Chinese Government Educational Bulletin*, Vol. 2, No. 12, p. 27.

[2] See Table 2.1.

At the outset I wish to say that which is taught in England is commonly called religion and not morality. Scripture is a term which is used in the curriculum. In the English regular primary schools or Board schools, undenominational religion or Bible study forms part of the curriculum.[3] Besides, we find sectarian teachings taught in schools belonging to the Church of England, the Roman Catholic Church, and the Wesleyan Church. These church schools are, equally with the Board schools, supported and controlled by the state. The only difference between them is that the Board schools depend upon local rates, while denominational schools depend upon charity, for further funds. In fact, the influence of the latter type seems to be much greater than that of the Board schools. It is reported that thirty-one out of forty-four training colleges of teachers belong to Established Church.

As to time allotment for special instruction in Scripture, it is usually two and a half hours a week throughout the Board and grammar schools. This, however, cannot be taken as the typical example because it is very hard to find a curriculum which really represents the English system. Besides the regular instruction in the Scripture there are church services. In all public schools the chapel service is that of the Church of England.

As in England, it is religion that is taught in the German schools.[4] In Germany we find two kinds of elementary schools, each covering eight years, and five kinds of secondary schools, three of which cover nine years. It is very interesting to notice that almost every public school in Germany is denominational, i.e., either Protestant, Catholic, Jewish, or Mixed. The local control of the school is largely in the hands of the local clergy, so that although all schools are public, the hold of the mother church upon them is still firm. The teachers are also distinctly religious. They receive religious instruction in the normal schools from three to four hours a week for three years. Each school has its teachers of the favored faith, and text books on religious instruction are prepared by them. In districts which are sparsely populated, children of different faiths receive secular instruction together. These are called Mixed schools. In such a school when students of the same faith reach the number of ten or fifteen, they can demand a teacher belonging to their own denomination.

In Germany it is found that in all kinds of elementary schools, religious instruction occupies four hours a week, and in the secondary schools, three hours a week in the first year, beyond which two hours a week throughout.

The situation in both Germany and England is unique. Very little similarity exists between these two systems and ours. One is distinctly religious and the other is distinctly moral or ethical. As far as time allotments are concerned, Table 2.1 shows that the Chinese system is stronger, at least, in elementary schools. Further, the Chinese system is continuous; i.e., the elementary school leads into the secondary school, while in both Germany and England the secondary curriculum meets half way with the elementary.

Opposed to the religious character of the Anglo-German type of public education, the public primary schools and high schools in the United States are secular and

[3] R. E. Hughes. *The Making of Citizens*, pp. 30, 58, 194, 201.

[4] Ibid., pp. 66, 67, 95, 100, 178, 192, 201, 235.

Table 2.1 The number of hours per week devoted to religious or moral instruction in the elementary and secondary schools in England, Germany, France, the United States and China

Name of county	Type of schools	Subject matter	Approximate age												
			6, 7	8	9	10	11	12	13	14	15	16	17	18	19
			School year												
			1	2	3	4	5	6	7	8	9	10	11	12	13
England	Elementary	Scriptures	2.5	2.5	2.5	2.5	2.5	2.5	2.5	2.5					
	Secondary	Scriptures						2.75	2.5	2.5	2.5	2.5	2.5	2.5	
Germany	Elementary	Religion	4	4	4	4	4	4	4	4					
	Secondary	Religion					3	2	2	2	2	2	2	2	2
The United States	Elementary	Not formal inst.	0	0	0	0	0	0	0	0					
	Secondary	Not formal inst.									0	0	0	0	
France	Elementary	Moral	2.5	2.5	2.5	2.5	2.5	2.5	1	1	1				
	Secondary	Moral	In	F.	G.	H.	0	0	0	0					
China	Elementary	Per. Cond. and classics	2	2	5	5	5	5	5						
	Secondary	Ethics and classics								1	1	1	1		

In the first three years of the French secondary school, moral instruction is given in connection with French Language (F), Geography (G), and History (H). Per. Cond. stands for Personal Conduct

Table 2.2 Comparison of time allotment for moral and religious instruction in missionary elementary curricula with that of the Diocese of Pittsburgh, chosen as a representative curriculum in American denominational elementary education, and with the Chinese Government elementary curriculum

Grades / Types of curriculum	First year	Second year	Third year	Fourth year	Fifth year	Sixth year	Seventh year	Eighth year
Chili missionary standard course of study, no date	Chr. & B 3	B (m) 3	B (m) 3	B (m) 3	B (m) 3	B (m) 3	B 3	B 3
			C (m)	C (m)	C (m) 5	C (m) 5	C 5	C
		p	p	p				
	T 3	T 3	T 3	T 3	T 8	T 8	T 8	T 3
Central China Christian educational union curriculum, 1913	Chr. 5	Chr. 5	B 4	B 3	B 3	B 3	B 3	B 3
	C (m) 5	C (m) 5	C (m) 4	C 4	C 5	C 5	C 5	C 5
	T 10	T 10	T 8	T 7	T 8	T 8	T 8	T 8
Curriculum of the Diocese of Pittsburgh	B 4	B 4	B 4	B 4	B 3.5	B 3.5	B 2.5	B 2.5
Chinese government elementary curriculum, 1916	P 2	P 2	P 2	P 2	P 2	P 2	P 2	
			C 3	C 3	C 3	C 3	C 3	
			T 5	T 5	T 5	T 5	T 5	

Chr. stands for Christian literature other than Bible; B, Bible; C, classics; P, personal conduct; m, memory work; and T, total no. of hours

undenominational.[5] Thirty states of the Union prohibit support to denominational schools.[6] Twelve states have constitutional provisions against sectarian text books and sectarian control over public schools. Mississippi is the only state stipulating in her constitution that the Bible shall not be excluded from her public schools, and only nine states have statutory provision for this cause. The laws of Massachusetts, Pennsylvania and that of North Dakota permit only ten minutes' daily reading of Bible without comment.

As to moral instruction, twenty-one states have made legal provision for it. But the prevailing type of American public school is without any formal instruction in religion or morality. The former is taken care of by the church, while the latter is given in connection with other subjects.

[5] Ibid., pp. 193, 237, 260.

[6] A. W. Weber. *State Control of Instruction*, p. 85.

Table 2.1 representing the number of hours per week devoted to religious or moral instruction in the elementary and secondary schools in England, Germany, France, the United States and China.

This table is constructed from the materials furnished in Paul Monroe's *Secondary Education*, pp. 80, 85, 97, 98, 109–110, A. C. Perry's *Outline of School Administration*, pp. 15, 42, 379 and the *Chinese Government Educational Bulletin.*

As in the United States, the French public primary schools are secular; but unlike the former, they lay great stress upon formal moral instruction.[7] Only lay teachers are allowed to teach in the public schools. As a result in Catholic France, there arise the sectarian private schools, but again, unlike those in the United States, these schools are subjected to state inspection on matters relating to morality, laws, and the constitution, but receive no support from the State. The secondary schools in France are also secular. However, the ministers are allowed to attend, outside of the usual classroom hour, for the purpose of giving religious instruction to those who desire it.

Now, both in France and the United States we find some features similar to the Chinese system. As in the United States, the Chinese course of study is continuous, i.e., the elementary curriculum leads to the secondary curriculum without any break or overlapping. As in both the United States and France, the governmental schools are essentially secular and are free from religious restriction. Although it is alleged that the worship of Confucius is conducted in the school, from its very nature such a worship is but a tribute of honor and love paid to a national sage, and is not very different from the celebration of Washington's or Lincoln's birthday. The non-sectarian nature of the Confucian ethics is further proved by the fact that even in missionary schools, these doctrines are invariably taught. Thus we can readily see that whether Confucianism ought to be taught in its original form in the elementary schools or not must be looked upon as pedagogical rather than a religious question. Admitting that this point of view is the true fact, then of the two countries compared the Chinese system is more like the French, because as in French and not in the United States, the prevailing tendency is a formal instruction in morality.

2.1.2 Religious and Moral Instruction in Missionary Schools in China

In the treatment of this topic, attempt is made to divide it into three parts, namely: (I) Primary Schools, (II) Secondary Schools, (III) Colleges. A statement must be made to the effect that the conclusions reached in the following discussion are incidentally drawn from past personal impressions, but are mainly based on the information contained in the curricula and catalogues of different missionary institutions and are thus not free from the shortcomings which are inherent in such a study. Further, a few of the curricula which have been studied, such as the Central China Educational

[7] R. E. Hughes. *The Making of Citizens*, pp. 106, 107, 121, 192, 193, 213, 227.

Union, Soochow University, and Hangchow University curricula, are not quite up to date. The readers must beware of possible improvements in these institutions since their dates of publication and make due discount accordingly.

ⓐ **Missionary Primary Schools**[8] Two curricula out of five, the Standard Course of Study of the Union Educational Movement in the province of Chili, and the Central China Educational Union Curriculum, are selected to represent the central tendency of religious and moral instruction in missionary primary schools.

Both the Chili and the Central China Curricula cover eight years. Although the Chili Curriculum does not specify a definite amount of time given to moral instruction in some grades, yet from that in the fifth, sixth and seventh grades we are pretty safe in saying that it is quite the same as the Central China Curriculum.

The chief fact about these curricula is the existence of a dualistic feature, i.e., Christian religion and Confucian ethics are taught at the same time to the same children and not infrequently by the same teachers.

The second fact is the amount of moral and religious instruction loaded upon the child. In the Chili Curriculum we notice that during the first two years religious and moral instruction occupies ten hours a week. From the third year on we have eight hours a week throughout, except in the fourth year, which alone devotes only seven hours. By comparison we can readily see how much more time is allotted for moral and religious instruction than in either the curriculum of the Chinese Government schools or that of the Diocese of Pittsburgh, which may be taken as representative of sectarian primary schools in the United States.

The third fact is the drudgery of memory work. In the Chili Curriculum we notice that the work of memorizing the Bible and the Chinese Classics is carried up through the sixth year. The Central China Curriculum does not specify memory work after the third year, but during the first three years when motor activity is most needed, the child is also subjected to the formal memorization of *Analects*. The work of memory is not in itself bad; if learning is of great use, we must know how to retain it. In the matter of morality and religion, it is the concepts gained from experience, and not precept ground from books, that most need to be retained and developed. The former will be taken care of by experience itself, while the latter will eventually be lost in spite of the process of formal memorization. However, we must not be too harsh in our criticisms. We will all know what may be the result when new wine is put into the old bottle. As the missionaries get into contact with our traditional methods, their untrained teachers and educators are apt to fall into the temptation to copy and imitate.

ⓑ **Secondary Schools**[9] Under moral and religious instruction in the missionary secondary schools only college preparatory schools are presented here for discussion. These institutions usually have a course for four years. Among the leading university preparatories, Soochow and Foochow rank highest in the amount of time allotment, three hours a week being devoted to religious instruction. Next come Hangchow, Nanking, West China Union, Shanghai Baptist, St. John's, which have two hours per

[8] See Table 2.2.

[9] See Table 2.3.

Table 2.3 Time allotments for religious and moral instruction in missionary secondary schools compared. Figures represent the number of hours per week through the year

Year / Name of institution	First year	Second year	Third year	Fourth year
Boone University Preparatory 1915–1916*	Religion 1	Religion 1	Religion 1	Religion 1
Hangchow University Preparatory 1912*	Religion 2 Chinese classics 3	Religion 2 Chinese classics 3	Religion 2 Chinese classics 3	Religion 2 Chinese classics 3
Soochow University Preparatory 1912*	Religion 3 Chinese ethics 1	Religion 3 Chinese ethics 1	Religion 3 Chinese ethics 1	Religion 3 Chinese ethics 1
Academy of St. Olaf Univ. in the United States 1915–1916*	Religion 2	Religion 2	Religion 2	Religion 2

*Dates of publication of the catalogues of these institutions

week for religious instruction. Boone University Preparatory is most liberal; it spends only one hour a week in such a course. Compared with the denominational Academy of St. Olaf University in America, most of the missionary university preparatories, except Soochow and Foochow, are a little lighter in time allotment.

In the preparatory schools of Boone, Nanking, Foochow, West China Union, and St. John's, the provision for the study of Chinese ethics is absent at least in name. In some of these institutions the Classics are studied as literature. The preparatory schools of Soochow, Hangchow, and Shanghai Baptist, still continue the dualistic feature, as can be readily seen from Table 2.3.

©**Missionary Colleges**[10] In such institutions as West China Union University, Canton Christian College, St. John's University, and the University of Nanking, other allied subjects of religion have been introduced to replace the instruction in creeds and beliefs of a particular denomination. Although they are closely connected with religion, yet such courses as the philosophy of theism, comparative religion, science and philosophy of religion, religion and the nation, history of the social influences of the Church, and education in religion and morals are not what we ordinarily call religious instruction. They are essentially the philosophical, sociological, and pedagogical studies. Therefore the colleges which have gradually substituted these vitalized subjects naturally form a more liberal group by themselves. This group includes West China Union University, Canton Christian College, St. John's University, University of Nanking and Shanghai Baptist College. A study of the catalogues

[10]See Table 2.4.

Table 2.4 Comparison of the subject matter of and time allotments for moral and religious instruction in missionary colleges

Name of institution	Freshman year		Sophomore year		Junior year		Senior year	
	Subject	Hrs.	Subject	Hrs.	Subject	Hrs.	Subject	Hrs.
West China Union University	Comparative religion	1	Science and religion	1	Religion and nation	1		
Canton Chr. College	Christian ethics	1	Philosophy of Theism	1	Evidences of Christianity	1		
St. John's University	Life of St. Paul	1	Evidences of Christianity	1	Comparative religion	1	St. John and ethics	1
University of Nanking	Life of Christ	2.5	Old Testament History	2.5	Social Influence of Church	2.5	Education of morals and religion	2.5
Shanghai Baptist College	Old testament history	2	Life of Christ	2	Ethics and Christianity	2	Comp. Religion and Chr. Progress	2
Boone University	Acts of the Apostles	1	Pauline Theology	1	Early Prophets	2	Hebrew history and life of Christ	2
Foochow Uni.		2		2		2		2
Hangchow University	Pentateuch classics	2 3	Old testament classics	2 3	Life of Christ classics	2 3	Epistles classics	2 3
Soochow Uni.	Gospels	3	Acts	3	Prophets	2	Psalms	2
Georgetown Uni. in U.S.	Evidences and lectures	2	Evidences and lectures	2	Evidences and lectures	2	Evidences ethics	2 5
St. Olaf Uni. in U.S.	Old and new testaments	2	Church history	2	Bible	2	Evidences	2

The dates of the publication of the college catalogues used in the construction of this table are as follows: West China Union University, 1915–1916; Canton Christian College, 1915; St. John's University, 1914–1915; University of Nanking, 1915–1916; Shanghai Baptist College, 1916; Boone University, 1915–1916; Foochow College, 1915; Hangchow College, 1912; Soochow University, 1912; St. Olaf University, 1915–1916

of these institutions through a number of years points to the conclusion that they seem to have a tendency to follow the course along which the American nonsectarian private universities have evolved from the original sectarian institutions.

The conservative group consists of Hangchow University and Soochow University. In these institutions no attempt has been made to introduce subjects other than the traditional curriculum of religious instruction. The subjects taught are usually *The Gospels, Acts, the Prophets*, and so on, but not beyond the two Testaments. However, in order to be fair, it must be stated again that the catalogues of these two institutions accessible to this paper were published in 1912 and possible improvements since that date are very conceivable. Nevertheless, so far as the conditions in 1912 are concerned, the authenticity of data justifies this classification. In subject matter, even the very conservative denominational universities, Georgetown and St. Olaf in the United States, are more liberal than they are. Soochow averages higher even in time allotment for religious instruction than St. Olaf, if not higher than Georgetown.

The only institutions left unclassified are Foochow Uni. and Boone University. No information has been obtained in regard to the nature of the subject matter of religious instruction in Foochow Uni. With respect to the amount of time devoted to religious instruction, Boone University is one of the liberal type, but in the matter of subjects taught it can hardly be classified as such.

We can still trace the dualistic tendency of teaching Christian religion and Confucian ethics in the curriculum of Hangchow University. Here we find side by side with the instruction in religion three hours a week devoted to the study of Classics as ethics. This feature is by no means peculiar to Hangchow, and may be found in other colleges.

2.2 Theories of Education in Morals and Religion

2.2.1 The Psychological Basis for Moral and Religious Education

Both religious and moral education are governed by the same laws of psychological life and have the same psychological basis. At the very beginning of human life we inherit a number of well-defined tendencies to act in a certain situation and toward a certain direction. These well-defined tendencies constitute what we call the original nature of man. And all the forces that act upon it after conception are considered environmental forces. Prof. Thorndike[11] maintains that character—what a man is and does—is a result of the continuous interaction between the original tendencies and environmental forces. This starts our theory of Situation Response-connection is means that there is a spontaneous connection between a specific original tendency and a specific situation. For instance, in the situation of the presence of a bowl of

[11] E. L. Thorndike. *The Original Nature of Man*, p. 2.

rice and I am hungry, my original response toward the rice is to take and eat it. Now suppose one of the elements changes, say I am not hungry, then my attitude toward the rice will be different because of the change in the situation.

Character is simply the accumulated habitual connection formed in a similar manner. The problem of moral and religious education is thus the formation of the desired connections between a certain situation and a certain original tendency or group of tendencies in response. The worth or value of any one original tendency lies in its functioning in the situation; in the realm of morality and religion it depends on how the tendency works out in the social environment. As the social environment advances in civilization, some of man's original tendencies, such as the sexual impulse, which are universal and essential to human life, and yet if allowed their own development is not suitable to present social conditions, need to be modified; other original tendencies, such as anger instincts, etc., are for most of the time even harmful to the individual and to society, and need to be discouraged; finally, we have all sorts of beneficial instincts, such as the instinct of gregariousness, cooperativeness, etc., which need to be strengthened and enriched. Thus the duty of the school towards the student's character formation is to modify, redirect, discourage, strengthen, enrich, and develop the respective instincts so that the possessor can adapt himself to the social environment in a harmonious and progressive manner.

Now, in order to perform this task intelligently, three laws need to be recognized.[12]

First, we have the law of readiness. When the child's attitude is one of readiness to act, if it has the opportunity to do so it gets satisfaction. On the other hand, when the child is not ready to act, if it is compelled to act, or when it is ready to act but is not allowed to, in both cases the child is dissatisfied or annoyed. Therefore one fundamental principle of educational method is to appeal to the interest of the taught. This doctrine of interest is especially important when we come to the matter of religion or inner belief. Any outside compulsion against the child's mind set will surely cause repulsive reactions.

Next, we come to the law of use and disuse. When a modifiable connection is made between a situation and a response, that connection's strength, other things being equal, is increased, and, when it is not made, decreased. Take smoking, for instance; the moment our lips touch a cigar a connection is made. The more often we smoke the stronger will be the connection between us and the cigar, until finally the bond becomes so strong that it can hardly be broken. On the other hand, the method of breaking any bad habit is to make no more connections.

Finally comes the law of effect. When a modifiable connection between a situation and a response is made and is accompanied or followed by satisfaction, that connection's strength is increased, and when the connection is accompanied or followed by an annoyingness it is decreased. This is the most important law for moral education. It is but the temporary and immediate satisfaction which a vice gives to a man's original nature that makes a man its slave. With the law of effect, we can attach a satisfying state of affairs to those connections which are good for society and the individual and attach annoyingness to those which are undesirable. This will be the

[12] Ibid., *The Psychology of Learning*, pp. 1–5.

most effective means for moral improvement. However, the three laws are correlative. Apart from the law of readiness, men may invent all sorts of emulations and punishment against the mind set and "interest in the process" of the child, which is the most condemnable thing in school practice.

2.2.2 *The Sociological Basis*

The operation of the psychological laws will be made clearer as we go along in the discussion of the sociological basis. Character, after all, can only be formed by active participation in social life. The child does not know what is meant by honesty, cleanliness, or faith unless he has some experience to begin with. We do not know how to swim by simply learning some movements on land. If we want to succeed in swimming, we have to learn it in the water. So it is the case with conduct. If we want to know how to behave well in society we have to participate in it, to participate in it in order to acquire the meanings of the virtues, to participate in it in order to acquire judgment so that we may know how to act in a new situation through the experience of the past. In a word, the school, the whole school should be a miniature society where moral and spiritual ideals must be at work, and where the child can share in the important phases of social life.[13] Inasmuch as we spend most of our time in teaching virtues and beliefs according to books and words and rarely provide such active participation in social life, we must admit that the present methods are far from being adequate. When a six-yearold child begins to study *Mencius* or Paul he may appear to understand something, but in fact it is but skin deep. Suin Tze, in criticizing formal instruction, says: "The common people's education comes into the ears and goes out through the mouth, and therefore it is only four inches deep—the distance between the ears and the mouth."[14] We may safely say that ideas about morality do not guarantee the conduct we desire, and any instruction based on this ideo-motor theory[15] will surely find disappointment. One reason why we find little or no conflict existing between the instruction in Christian religion and Confucian ethics in missionary schools is because the formal instruction in both religion and morality without actual participation is without much effect on conduct.

Furthermore, the child whose character we try to build up is a developing being. He grows in society. His experience is in a state of "continuous reconstruction." His interest and attitude change from time to time. According to Baldwin[16] the child first distinguishes external things from his bodily self, then it differentiates the external things into persons and inanimate objects, and at the third stage it attempts to perform and imitate the former's actions. Through imitation the child comes to

[13] John Dewey. *Democracy and Education*, pp. 414–417.

[14] Suin Tze. *On Education*, p. 2.

[15] E. L. Thorndike. *The Original Nature of Man*, pp. 280–293.

[16] J. M. Baldwin. *Social and Ethical Interpretation*, Ch. 1.

know and feel himself in the mind of others, and thus furnishes the opportunity for others to influence his own action.

In the exertion of such an influence we must also recognize the four stages of the development of conduct.[17] First, we have the stage of instinctive behavior, at which the child's conduct is modified only by the influence of pains and pleasures. […] is the stage at which the operation of the instinctive impulses is modified by the influence of rewards and punishments, administered more or less systematically by the social environment. Third, we come to the stage where conduct is controlled in the main by the anticipation of social praise and blame. Finally, there is the highest stage of moral development, at which conduct is regulated by an ideal that enables a man to act in a way that seems to him right regardless of the praise or blame of his immediate social environment. This fourth stage suggests to me "the Good Shepherd."[18] It reads: "I am the good shepherd…and I lay down my life for the sheep…. Therefore does my Father love me because I lay down my life, that I might take it again." Up to this place nothing sounds very extraordinary, but watch that which follows: "No man takes it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." It is such high moral power that we must take as our final goal of development. Those who take the responsibility of shaping the child's conduct must keep in mind the progression from the first to this highest stage. They must administer their influences and adapt materials in such a way as to enable the child to progress continuously onward and upward until this last stage is reached, when conduct sometime is the only language intelligible to the child.

2.2.3 The Pragmatic Basis[19]

Closely connected with the sociological theory of moral and religious education there is the pragmatic aspect of the question. According to this point of view, there is a unity between knowledge and conduct, in learning and doing. As knowledge is the concept and guidance of conduct, so conduct is knowledge personified. Knowledge apart from conduct is empty knowledge, while conduct apart from knowledge is blind action. The two are one and the one cannot be gained without going through the other. Accordingly, all the courses in the curriculum and all classrooms and administrative methods must have the end of character formation in view, just because all knowledge is related to conduct. So all subject matter and methods as a result of accumulative effects must be able to contribute their share in the creation of a wholesome personality. Take the study of history, for instance. The study of history is the study of social causation and effect in the light of past experience, so that the present conduct can be adjusted and future conduct guided. Inasmuch as it has to do

[17] W. Macdougall. *Social Psychology*, Ch. VII and VIII.

[18] New Testament, John. 10th Chapter, 14, 15, 17 and 18.

[19] *The Philosophy of Wang Yang-Ming*, translated by F. G. Henke; John Dewey. *Democracy and Education*, pp. 385–401, 410–414.

with human relations, the teaching of history involves moral ends, and inasmuch as it relates to the adaptation to a spiritual ideal it is religious. Similar things can be said on other subjects. Therefore if right materials are used and proper methods applied all the school subjects in totality will and must culminate in the collective effect of character formation. The attempt to provide certain subjects for the training of the mind and other subjects for the training of good behavior is at the bottom wrong in principle, because it is based on the separation of knowledge from conduct. The systems of moral and religious instruction in both the governmental schools and the missionary schools are not free from this criticism. The only remedy is to change the methods and materials of instruction and administration, so that the moral and religious elements can be incorporated into the whole school system. The methods applied should be guided by psychological laws, the materials used should be directed toward social needs and the process of incorporation should be pragmatic.

… But in all cases, the psychological nature of the child must be recognized; social significance must be attached and opportunity for actual participation must be provided. The child, according to its stage of development, must be led to get into contact with all sorts of social needs—the poor, the sick, and the suffering…. In a word, he must be put in the social hot-bed of love, service, and sacrifice, and educated to love, to serve, and to sacrifice on his own initiative.

Chapter 3
Education in China 1924

3.1 Introduction

China has been in the process of modernizing her education during the last two decades, but no greater progress has ever been made in any time of the period than in the last five or six years. Prior to 1919, roughly speaking, education in China was on a crossroads of foreign examples. At one time, she had to model after the Japanese system; at another, the German system; and at still another, the American system. The imported systems of education from foreign countries, however fruitful they might be on their own soils, could not blossom well when thus transplanted. It was not until very recently that an awakened realization began to set in in the minds of educators and people in general that they must thoroughly study and examine their own needs and problems before they can adequately work out a system of education which will be truly Chinese and of real service to China. But in order to understand fully the effects of this realization and of its subsequent deliberations and solutions as set down in the following pages, it will be well here to indicate the forces that have brought about this great change.

Perhaps the most profound influence is undoubtedly the so-called Chinese Renaissance. The Renaissance began in 1917 as a "Literary Evolution" when Dr. Hu Suh and his followers declared that the old classical language had outlived its usefulness and that Pai-hua, or the spoken language, should be its legitimate heir. The "Literary Revolution" met with astonishing success. In spite of strong opposition on the part of the conservative scholars, the younger generation received it with overwhelming enthusiasm. This rediscovery of a living language for the Chinese has enabled China to produce new literature fitted for the new age, has revolutionalized

Education in China 1924, by Tao Tchi-shin, General Director of Chinese National Association for the Advancement of Education, and C. P. Chen, Professor of Education in National Southeastern University, was first published in book form in June 1925 by the Commercial Press. This paper has been adapted and added preface by Tao Tchi-shin, named as "China," republished in the *Educational Yearbook* 1924, which is edited by Teachers College of Columbia University, signed by W. Tchi-shin Tao, M.A.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_3

elementary school reading materials as well as methods of teaching them, and has made it possible for the mass education movement to go on with its program of eliminating illiteracy in the country.

But the influence of the Renaissance is more than this. It is a movement through which all the traditional values, including the educational, are judged from a new standpoint and with a new standard. Tradition is often thrown overboard, authority is cast aside, and old beliefs are being undermined. In the words of Dr. Hu, this "systematization of the national heritage is a revival or rebirth of that spirit of criticism and research which animated the works of the Han Hsueh scholars of the last three centuries."[1] As has been said before, China in the former years followed her neighbors rather blindly. At first, she sacrificed everything old for the new. But now and only gradually, she has begun to realize that the old is not necessarily bad and the new is not necessarily good. Her reaction to new theories and practices is no longer imitative adoption, but question, examination, experimentation, and selection. This undoubtedly is a wholesome attitude, and the logical outcome of this attitude in the field of education is the creation of a new system which is best fitted for the need of New China by assimilating what is best in the old as well as in the new, in itself and from outside.

3.2 Administration of Education

3.2.1 Administrative Units

ⓐ **Central Administration** The administration of education in China is highly centralized in theory but decentralized in practice. At the head of the educational system, there is the Ministry of Education which legally is the final authority over all the educational matters of the country. It has three bureaus, namely (1) the Bureau of General Education, (2) the Bureau of Higher Education, and (3) the Bureau of Social Education. The more important officers of the Ministry are the minister, the vice minister, three councilors, three directors of the Bureaus, four secretaries, and sixteen national inspectors of education. Important actions of the Ministry are generally brought to the consideration of the Ministry conferences, which are attended by the councilors, directors, secretaries and others who may be requested by the Ministry to be present from time to time. Such conferences are presided over by the minister. He is a member of the Cabinet and he chooses his subordinates subject to the approval of the Cabinet. Owing to the political instability of the country in recent years, the position of the Ministership changes hands frequently, sometimes as many as five times in a year. But the vice minister usually holds a longer time and the councilors, directors, and the secretariat remain in office for a still longer term. It is to them that the continual functioning of the Ministry is largely due.

[1] Hu Suh. "The Chinese Renaissance," Bulletins on Chinese Education, 2, 1923, The Commercial Press, 1925, p. 33.

However, in spite of the fact that the activities of the Ministry have often been restricted and held back by the frequent changes of its head, it still enjoys much of its old prestige. With the coming of a united country and the appointment of a right person at its head, the Ministry may still become a driving force in the advancement of education in the years to come, although it is likely that local initiative will be more encouraged and the Ministry's former bureaucratic influence will be curtailed.

ⓑ **Provincial Administration** In the provinces, there are now three existing forms of educational administration, namely the bureau form, the department form, and the commission form. The province of Kwangtung has tried a fourth plan under the name of the Committee of Education, but it is now abandoned. In those provinces in the Southwest, the bureau of education has generally been adopted. Thus in Yunnan, Kweichow, and Hunan, the bureau form of education exists. The director of the bureau is appointed by the governor of Yunnan and Kweichow, but is elected in Hunan by the Provincial Assembly. The department form of education is found in the provinces of Kwangsi and Szechwan and is legally vested with less power than the bureau form of education. The rest of the provinces all have the commission form of educational administration at the head of which is the commissioner of education. He is appointed by the president of the Republic upon the recommendation of the minister of education, and is under the direct control of the Ministry. But in directing the educational affairs of the province and in supervising his subordinates in the management of local education, the commissioner of education is required to work under the governor of the province, being thus doubly responsible both to the minister and to the governor. As a consequence, the power of the commissioner varies with the different provinces, depending upon the will of the provincial governor. As he is farther away from the Ministry and nearer to the governor, there is every temptation for him to follow the dictates of the governor rather than his superior at Peking.

The commission of education has two or three departments for carrying out the main groups of educational affairs. Besides, there are generally from four to six inspectors of education for each province.

ⓒ **Local Administration** The local administration is divided into two units, the county unit and the school district. Below the province there is the county. There are two systems of county school administration. First, we have the Bureau for the Promotion of Education, whose function is to assist the magistrate in the educational administration and in supervising the school work of the self-governing district. The bureau has a superintendent and a few assistants. But besides the superintendent, there is under the magistrate an educational secretary and also a county inspector who is independent of the superintendent. These three men hardly agree with one another. This triangular administration of county education has proved very troublesome. It is now being gradually replaced by the new creation of the County Board of Education.

The County Board of Education was inaugurated in 1922. It attempts to unify the county school administration. Under this system, the inspectors are brought under the direction of the superintendent, who is appointed by the provincial commission of education upon the recommendation of the magistrate of the county. There is another attempt in this new scheme, that is, the granting of more powers to special cities for the independent management of their schools and making the county government

take charge of the village education only. This principle, however, has not been vigorously applied, although the seeds have been widely sown.

The lowest unit of local administration is the school district. The county is divided into several school districts, each of which has a delegate of school affairs, sometimes with an assistant. The school districts in China are not vested with sufficient power to cope with their responsibility. It is most loosely and inefficiently organized. The province of Shansi alone has the best organization of the local unit. Every village in the county and every street in the city has responsible persons to take charge of the educational welfare and they are given much power to perform their duties. Reorganization of the lowest unit, therefore, is one of the most urgent problems today.

3.2.2 Inspection and Supervision

In China, there are three grades of inspection. Namely the national, the provincial, and the county inspection.

According to the regulations of 1913, the whole country is to be divided into eight inspectional districts. Each district has two national inspectors. The regular school inspection generally begins in the latter part of August and ends in the first part of June. The inspection covers all phases of general and social education. Special inspection may be made by the special order of the minister. When the inspectors are not on their inspection tours, they are required to be present in the Ministry to attend to other duties that may be assigned to them. During the last few years, all these regulations appear in letters only, the national inspection of education being almost entirely absent.

The provincial inspectors of education are appointed by the commissioner of education. There are four inspectors for the smaller provinces and five or six for the larger ones. Below the province there are county school inspectors. Under the old system, they act as agents for the county magistrates for the school affairs. But with the adoption of the system of the Board of Education, the county inspectors are put under the direction of the county superintendent of education. The county inspectors visit the schools under their charge from once to three times a year.

The functions of the inspectors of education are enumerated in the educational code. There are seven duties for the national and provincial inspectors, and thirteen duties for the county inspectors. But in actual practice, the inspectors are simply visitors, reporters, and, worst of all, faultfinders. Most of them do not realize that their mission is to give inspiration, encouragement, and a helping hand to the principals and teachers in service. In recent years, there has been a tendency to protest against this negative inspection and to advocate in its place a system of constructive supervision. The province of Kiangsu has set up a noble example in this respect. Beginning with last year, the commissioner of education has invited experts from the National Southeastern University and other institutions to serve as supervisors of special subjects. Thus the supervision of vocational education, science teaching,

physical training, and normal education was instituted. This year, the supervision of social sciences and national language has been introduced. It has thus opened in China a new era in school supervision and inspection.

3.2.3 Educational Finance

Roughly speaking, there are three grades of schools supported by three respective sources of funds. The higher education is mainly supported by the national funds, the secondary education by the provincial funds, and the elementary education by the county or local funds. There are exceptions, but in general, this statement holds true.

As the national revenue comes from the customs duties, salt tax, stamp tax, tobacco and liquor licenses, profit from telegraphs, railways, and postal service, land tax and the like, the national funds for national education are drawn from the complex of these sources. With the exception of a few institutions such as Tsing Hua College, the University of Communications, the Wuchang Normal University, which derive their respective support from special sources, others get their shares from the general appropriation. The national institutions located outside of Peking secure their appropriations from the national funds put under the custody of the provincial treasury. According to the budget of 1919, the only one accurately constructed, the appropriation for the national education of $5,028,836 was really less than one per cent of the total government appropriation for the year.

Although there are professional schools and colleges conducted by the provincial governments, the province is still mainly concerned with secondary education. There is a tendency for each province to maintain a full college, but so far very few provinces have succeeded in their realization. The main sources from which we draw funds for provincial schools are the surtaxes, especially the surtax on land. Kiangsu and Chekiang are now levying special taxes on tobacco for the specified use of provincial education. Two years ago, the province of Szechwan tried to devote its almost two million dollars of pork tax to education but without much result. The tax on transfer of deeds and ownership adopted in Honan yields an annual income of $1,000,000 for provincial support. In the face of financial distress, a number of new solutions have been proposed. They are still at the stage of trial and error. In order to give some idea of the extent of provincial support of education, we may mention as representatives of the extremes that Kiangsu is spending $2,800,000, Chekiang $1,500,000 and Kiangsi, only $600,000 annually.

As a general rule, the county supports the elementary education by surtaxes on land, miscellaneous assessments, rent and interests from the academic properties handed down from the old dynasties. The Shansi system of supporting schools is, so far, the best that has been evolved in this country. In the cities, stores and houses are graded and assessed according to their standing for the support of the city elementary schools. In the villages, a land tax is levied according to its quality for the support of the village education.

On account of the political unrest and irregular expenses for military purposes, the schoolmen are confronted with the uncertainty of educational funds. The provinces that have been seriously short of funds are Kwangtung, Fukien, Kiangsi, Szechwan, Anhwei and Hunan. The provinces that are better off are Fengtien, Yunnan, Shansi, Shensi, Shantung, and Honan. But, in general, the teachers in China are serving the country at the greatest personal sacrifice.

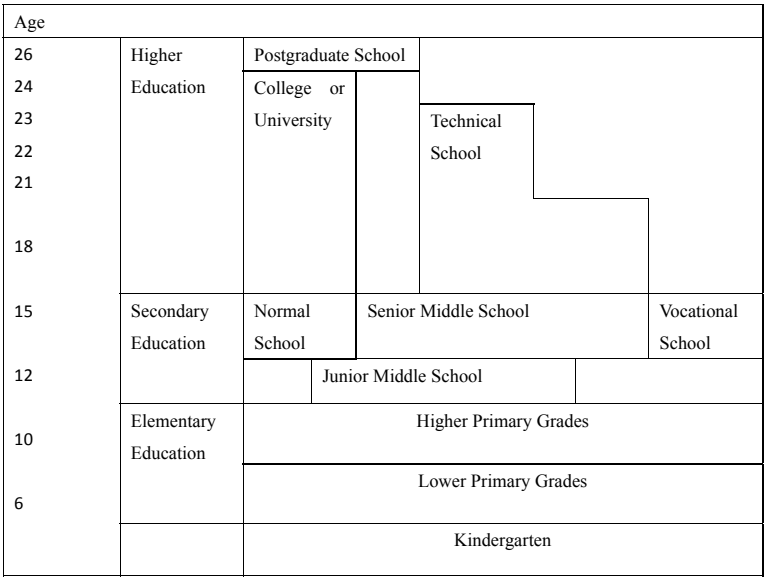
The problems with which we are now chiefly concerned are: (1) How to insure regularity of payment of the educational fund by legal protection and economic devices, so that those who are in educational service can be free from financial anxieties and give their whole-hearted devotion to the educational cause; (2) how to reorganize the tax system so that the burden as well as opportunity for education can be equalized; (3) how to stimulate educational activities through a proper system of distribution and subsidies without curtailing local initiative; and (4) how to economize the use of the present fund so that the maximum of educational results can be achieved at the minimum cost.

3.3 The New System of Schools

3.3.1 The System

"China has had at least four systems of schools within the last twenty years." The newest one was adopted in 1922, as a result of three years' deliberation initiated by the Seventh Conference of the National Federation of the Provincial Education Associations in 1919. There is no space for us to discuss the historical development of the system. The issues that have been evolved in its make-up will be touched upon in connection with the discussions of the grades and types of schools which follow. Since 1922, committees have been organized and kept busy drawing up new courses of study in order to cover this skeleton with flesh. This year has witnessed the completion of all the new courses of study except a small part in vocational education. They were voted upon and approved by the Tenth Conference of the National Federation of the Provincial Education Associations and were submitted to the Ministry of Education for promulgation.

On the next page is a diagrammatical representation of the new system of schools adopted by the Twenty-Third Ordinance of the Ministry of Education. It will be noted that the left column in the diagram represents the standard ages at which students should enter the different grades. In practice, however, these are to be determined according to intelligence, record, and other considerations.



3.3.2 The Divisions of Schools

ⓐ **Pre-School and Kindergarten Education** Kindergarten education has been given a place in the new system and admits children under six years of age. The practice schools of the normal schools, especially the normal schools for women, usually have kindergartens attached to them. There are also kindergartens conducted by private persons and by the missions. But the total number of kindergartens is yet very small. As kindergarten training gives the children an opportunity for active self-expression and also for interaction between the child and the teacher, it is very necessary to have first the adequate institutions for the training of kindergarten teachers. The resolution for more trained kindergarteners passed in January, 1924, by the Kiangsu Conference of Educational Administrators is an indication of the need felt. The Hunan Education Association has also this year advocated the establishment of more kindergartens in cities and towns. The Kiangsu Compulsory Education Association has even recommended the adoption of kindergarten methods in the lowest grade in the elementary schools. Another very encouraging and more significant fact is the experiment on kindergarten education conducted by Professor H. C. Chen of the National Southeastern University. Impressed by the fact that the subject matter and methods used in the kindergarten are borrowed from foreign countries and some of them may not be suitable for the Chinese children, he and his staff began in the fall of 1923 to experiment on the self-made toys, Chinese Mother-Goose stories, and other materials. He is also trying to make the kindergarten a training center for mothers as well as a center for the education of young children. The Chinese

National Association for the Advancement of Education and Professor Chen have agreed to cooperate in including in his plan an experiment on the least possible cost of conducting the kindergarten education so that it could be duplicated in the largest number of communities.

ⓓ **Elementary Education** According to the new system, attendance at the elementary school is limited to six years, but it may be extended to another year in order to suit local needs. The elementary school is to be divided into the lower primary and higher primary grades. The former consists of four years and may be established separately.

The courses of study drawn up by the Committee of Eighteen for elementary schools are as follows:

Subjects		Percentage of time devoted to each subject	
		In lower primary grades	In higher primary grades
National Language	Conversation	30%	6%
	Reading		12%
	Composition		8%
	Penmanship		4%
Arithmetic		10%	
Social Sciences	Hygiene	20%	4%
	Citizenship		4%
	History		6%
	Geography		6%
Nature Study		12%	8%
Gardening			4%
Industrial Arts		7%	
Imagery Arts		5%	
Music		6%	
Physical Education		10%	

It is further recommended that there should be at least 1,080 min per week for the first two years, 1,260 min per week for the third and fourth years and 1,440 min for the two higher primary grades. The number of minutes are to be distributed into suitable periods for the six days' work. In village schools the subjects may be combined and simplified, but the time allotted to national language and arithmetic should by no means be reduced.

According to the new system, compulsory education is temporarily limited to four years. If local circumstances are favorable, the period may be extended. The school age for compulsory education is left to the determination of different provinces and special districts in accordance with their local situations.

Compulsory education has been contemplated by the central authority ever since the Tsing Dynasty. It was not until 1920 that the Ministry of Education mapped out

the definite steps for the enforcement of the same in different communities at specific times. The specifications are as follows:

1921, provincial capitals and open ports
1922, county seats and cities
1923, towns above five hundred families
1924, towns containing above three hundred families
1925 and 1926, towns containing above two hundred families
1927, villages containing above one hundred families
1928, villages containing below one hundred families.

On account of the political disturbances in recent years, the above program has rarely been vigorously enforced. The province of Shansi alone, however, stands out most prominently in its achievements. The Shansi program has seven steps to be completed in seven half-years, from 1918 to 1921. Although complete success has yet to be achieved, the latest return of statistics shows that more than seventy-two per cent of the children at school age are now in schools. Illiterate adults below twenty-five years of age are also required to attend continuation schools to study common Chinese, arithmetic, and things which a citizen ought to know.

Another phase in connection with elementary education which may be mentioned here is the village school movement. As more than eighty per cent of the total population live in villages, it is of the greatest importance that village education should receive our closest attention. Recently, the Back-to-the-Country Movement has gathered much strength. The Chinese National Association for the Advancement of Education has created a special committee on rural education. The Tenth Conference of the National Federation of the Provincial Education Associations, which met in Kaifeng last October, has also devoted much deliberation to this important matter. The Kiangsu Compulsory Education Association, which met in Wusih in August, spent three days in drawing up seven practical suggestions for the development of the village schools. Beginnings of special investigations of typical village schools in typical communities have been conducted by the Kiangsu Compulsory Education Association and the Chinese National Association for the Advancement of Education. The reports, fragmentary as they are, have already stirred up great interest in and enthusiasm for the village education. As the average village generally cannot support an expensive education, the Chinese National Association for the Advancement of Education has selected a few village schools where the principals have shown ability in new village leadership to conduct experiments on the best possible village education with the lowest possible cost. It is hoped that in the course of a few years standards for village education can be developed for a nationwide adoption.

The language problem has practically been settled after China has struggled through centuries against the diversity of dialects throughout the country. Dr. Hu Suh's Literary Revolution has exerted the most profound influence on the elementary schools. The vernacular language, or the "living language," is now welcomed by most of the elementary schools. The Fengtien authorities, however, have shown some reaction against the use of the vernacular language. Kwangtung is still hesitating to

adopt this change. But in the long run, the living vernacular language is destined to prevail in all the elementary schools.

© **Secondary Education** In regard to secondary education, the new system has the following to say: "Attendance at the middle school is limited to six years, which are to be divided into two periods of three years each, the junior middle school and the senior middle school. The junior middle school offers general education, but it may give various vocational subjects according to local needs. The senior middle school is divided into the general, the agricultural, the technical, the commercial, and the normal course. These courses may be given independently or severally in one school at a time."

In the secondary schools, the credit system is adopted. A credit is defined as one hour of class work plus preparation. Subjects with no preparation will have a proportionate reduction in credits. The junior middle school requires the satisfactory completion of 180 credits for graduation, of which 164 credits are for required work. The required courses of study for the junior middle school as drawn up by the Committee of Twelve are as follows:

Subjects		Credits
Social Sciences	Citizenship	6
	History	8
	Geography	8
Language and Literature	National Language	32
	Foreign Language	36
Mathematics		30
Nature Study		16
Arts	Drawing	12
	Manual Arts	
	Music	
Physical Education	Physiology and Hygiene	4
	Physical Exercise	12
Total		164

The courses of study drawn up for the senior middle school by the Committee of Nine are composed of three years of study, namely: (1) General study required of all students should account for about forty-three per cent of the credits; (2) studies required of students who take the course of the special group vary with the course of the group; (3) pure elective studies should not exceed twenty per cent of the credits. The vocational courses of study for the senior middle school have not been published yet. The liberal courses of study are of two groups, namely, that of the Arts and Social Sciences group and that of the Mathematics and Natural Sciences group. These two courses of study are as follows:

A. Courses of Study for the Arts and Social Sciences Group

		Subjects	Credits
I. General Requirements		1. National Language	16
		2. Foreign Language	16
		3. Philosophy of Life	4
		4. Social Problems	6
		5. History of Civilization	6
		6. General Principles of Science	6
		7. Physical Education	10
II. Group Requirements	Prescribed	1. Special Chinese Literature	8
		2. Beginners' Psychology	3
		3. Beginners' Logic	3
		4. One Course of Social Sciences	4 at least
		5. One Course of Natural Sciences or Mathematics	6 at least
	Electives		32 or more
III. Pure Electives			30 or more
Total			150

B. Courses of Study for Mathematics and Natural Sciences Group

		Subjects	Credits
I. General Requirements		1. National Language	16
		2. Foreign Language	16
		3. Philosophy of Life	4
		4. Social Problems	6
		5. History of Civilization	6
		6. General Principles of Science	6
		7. Physical Education	10
II. Group Requirements	Prescribed	1. Trigonometry	3
		2. Senior Geometry	6
		3. Senior Algebra	6
		4. Analytic Geometry	3
		5. Mechanical Drawing	4
		6. Physics, Chemistry, Biology (any two of the three subjects with six credits for each)	15 at least
	Electives		23
III. Pure Electives			30
Total			150

Secondary education, as pointed out by Dr. Paul Monroe after his general survey of Chinese education in 1921, is the weakest spot in the entire Chinese educational system. Since then, two national organizations, the Chinese National Association for the Advancement of Education and the Chinese Federation of Secondary Education, have given much thought to the study of different phases of this grade of education. The attention of the administrators as well as of the secondary school teachers and officers has also been concentrated on this direction. Some of the more important problems and tendencies in regard to present-day Chinese secondary education may be briefly mentioned here.

First, the improvement of science teaching in secondary education occupies now a most important place in the minds of the students of education and also of secondary school officers and teachers. Of all the weak spots in secondary schools, the weakest is the teaching of science. Here science has been taught through lectures and text books with very little opportunity for the students actively to engage themselves in laboratory work. Science study that results in the function of an experimental attitude and in the acquisition of effective control of nature has been greatly neglected. In view of this fact, the Chinese National Association for the Advancement of Education sent an invitation through Dr. Paul Monroe to Professor G. R. Twiss of Ohio State University of America to make a special study of the science teaching in China and make recommendations for improvement. Professor Twiss, after a careful investigation of 187 schools in ten provinces, left with us a most comprehensive report with constructive recommendations, which is now already published under the title *Science and Education.*

It is also very encouraging to mention that the Science Society is undertaking to include the improvement of science teaching as part of its regular work. The Society has among its members nearly all the prominent students of science in this country and will be able to exert great influence in the promotion of science education. Kiangsu province has been selected as a starting point for their investigation and experimentation.

The next subject that has received much attention in recent years is the teaching of the national language in the secondary schools. This important subject has been previously taught in a very unscientific and uninteresting way. The teachers without training in education and psychology have to rely on the pour-in and word-by-word methods. For the first time, national attention was called to the needed reform in teaching this subject when Dr. Hu Suh read his paper on the "Teaching of Chinese Language and Literature" at the Tsinan Conference of the National Federation of the Provincial Education Associations in 1922. Following Dr. Hu's address, there have been more than thirty articles written on the improvement of teaching Chinese, most of which have been published in the last two years. The discussions are now passing from that of a subjective and empirical nature to an objective and experimental basis. The place of the vernacular language in the secondary schools is different from that in elementary schools. The tendency is to have less and less vernacular language as the students go along and each decrease is made up by the classical language.

The second tendency is the increasing emphasis on school discipline in the secondary schools. Since the May Fourth Movement, there has been much relaxation in school discipline. Many principals and teachers have simply lost control over their students. A reaction, however, has set in during the last two years. On the one hand, there is a tendency towards negative control, prohibiting the students from participating in a number of activities in which they have hitherto taken an active part. On the other hand, the students are encouraged to organize themselves for self-control, naturally under the supervision of the school authority. Many ways have now been tried to substantiate these two tendencies, and there is every reason to believe that the students' conduct will be improved thereby.

The third tendency is a national feeling against the use of foreign languages as a required study in the junior middle schools. Although thirty-six credits have been put down as a requirement for foreign languages, yet in the presence of such vigorous attack, it is questionable whether it can maintain its present number of credits in the future.

The fourth tendency is the increasing emphasis on vocational training in the secondary schools. As shown by the Entrance Examination Statistics of the National University of Peking and the National Southeastern University at Nanking, less than ten per cent of the applicants could be admitted, and this ratio has remained for the last few years without much change. The vocational advocates feel that it is imperative that the preparatory nature of the secondary schools should be greatly reduced. The schools have answered this call by adopting more vocational courses. But just how these courses can suit the students in their work and furnish them with life positions is a question for which a satisfactory answer is yet to be sought.

The fifth tendency is the segregation of sexes in the secondary schools. Some middle schools have tried the co-educational system in recent years, but they are very limited in number. In spite of the fact that there is a favorable attitude toward co-education in institutions of higher learning and in the elementary schools, there is a decidedly strong opposition to co-education in the middle schools. Hunan, in March, and Shantung, in August, this year have actually prohibited the middle schools from becoming co-educational. Kiangsu takes a milder attitude. It authorizes the normal schools for men to take in women students and permits city middle schools to become co-educational on the condition that adequate provisions be made.

ⓓ **Higher Education** According to the new system of schools, "the institutions of higher learning may consist of several colleges or of one college. Attendance at the college or university is limited to four to six years." At the top, there is the postgraduate school, which is an institution of research for college and university graduates and students similarly prepared.

The following two tables will give some idea of the extent of higher education in China:

A. Professional distribution of colleges	
Kinds of schools	Number of schools
University	35
Teachers College	8
Agricultural College	7
Technical College	13
Commercial College	8
Medical College	7
Law College	33
Total	111

B. Distribution of colleges according to support	
Source of support	Number of schools
National	30
Provincial	48
Private	29
Mission and Foreign	18
Total	125

A few more universities have been added to the list this year and the more important among them are the Kwangtung Government University and the Northwestern University at Shensi.

As to the modern tendencies of Chinese university education, we may take Chancellor Tsai's statement as an indication of the first tendency in scientific research. He says: "The University is not merely intended to offer ready-made courses for students to attend at fixed hours, but primarily to be an institution for corporate work in scientific research. And by research, I mean not merely the introduction of European culture, but original contribution on the basis of what is already done in the West; nor merely the preservation of our national cultural heritage, but seeking by means of methods of scientific research to show what that heritage has actually been."

The second tendency which may be mentioned is the demand for academic freedom, for no scientific thought and research can ever be properly developed if exterior interference is too strong. Government intervention has always been resented and repelled by the high institutions. This year, when the Ministry of Education announced the new University Regulations, it met with severe opposition from the professors of the National University of Peking and it was finally compelled to lay them on the table for a while.

There is also tendency for closer cooperation on the part of the universities and colleges in the country. This last July, when the Chinese National Association for the Advancement of Education met in Nanking, the Chinese Federation of Universities was formally organized dealing with problems of common interest in regard

to higher education. It is believed that such an organization, if it functions properly, will certainly raise the general standard of university work.

The fourth tendency is the extension of higher education to women. Most of the Chinese universities have opened their doors to women and have been made co-educational. The Peking Higher Normal College for Women has also been promoted to the university rank.

Finally, there is an abnormal increase of private colleges. In Peking alone, about ten private colleges came into existence this fall. A similar condition can be found in other big cities. The government, however, has refused to recognize those institutions, the purpose of whose existence is questionable.

© **Trade and Vocational Education** Vocational education has been given an important place in the new system of schools. "The curriculum of the elementary schools may include prevocational training… The junior middle school…may carry on various vocational courses…The senior middle school is divided into the general, the agricultural, the technical, the commercial, and the normal courses (domestic science being added later)… The year limit and the standing of the vocational schools may be determined in accordance with local needs and situations."

On the basis of these provisions, the Committee on the Courses of Study for Vocational Education has spent three years in drawing up sixteen different courses of study. These are practically completed. Besides the prevocational courses in elementary schools and special vocational courses in colleges, three steps of vocational education have been worked out, namely: (1) vocational courses for graduates of four-year lower primary schools; (2) vocational courses for graduates of six-year elementary schools; and (3) vocational courses for graduates of junior middle schools.

In regard to the distribution of time for practice and nonvocational studies, the Federation of Vocational Schools has made the following recommendations, which have been duly accepted. First, the time allotment for practice should not be less than that for class work which should have eighteen to twenty-four hours a week. Second, the subjects of study in vocational schools should be of three kinds, the vocational, subjects as prerequisites to vocational and the nonvocational. The nonvocational subjects should account for at least twenty per cent of the total time allotment.

Among the important developments of vocational education in recent years, we may mention the following: Szechwan, Kweichow, Kwangsi, Chekiang, and Fukien have promulgated plans for the reconstruction of vocational education according to the new system. Shansi has organized a provincial committee on vocational education and appointed one supervisor for each of the twenty educational districts to take charge of vocational education, compulsory education, and popular education. Yunnan has set aside the tobacco tax for the development of vocational education. Hupeh has ordered all the counties to appropriate twenty per cent of the educational fund for the promotion of vocational training. The One Week Campaign for Vocational Guidance conducted in Shanghai, Nanking, Tsinan, and Wuchang has aroused much interest in this type of education. Lastly, the Ministry of Education has ordered all the girls' middle schools to offer practice opportunities for domestic science. There is also a special fund raised by the National Association of Vocational Education for the special purpose of promoting vocational education for girls.

3.4 The Training of Teachers

In regard to the training of teachers, the new system of schools has the following provisions: "Attendance at the normal school is limited to six years. The normal school may be composed of only the last two or three years in order to admit the graduates of the junior middle schools…. To supply the need of teachers for the lower grades of the primary schools, normal schools or normal institutes, varying in number of years, may be established." It is also provided that institutes for the training of vocational teachers may be opened in any suitable school. For the training of secondary school teachers, there is the normal college at which attendance is limited to four years. "In due time the higher normal schools established according to the old system should raise their standard in order to admit the graduates of the senior middle schools, with an attendance limited to four years; they shall then be known as Teachers Colleges." "To supply the teachers for the junior middle schools, a two-year normal course may be offered. It may be organized in the College of Education of a university, or in the Teachers College, or in the normal school, or in the senior middle school. It admits the graduates of the last two named institutions."

The courses of study for the normal schools are now completed by a special committee. Three sets of courses of study have been worked out.

The first set is for the three-year normal schools, corresponding to the senior middle school. Its general requirements are the same as the senior middle school with the addition of four credits of music, and have a total of sixty-eight credits. The professional requirements consist of Beginners' Psychology, two credits; Educational Psychology, three credits; General Methods, two credits; Methods of Teaching Special Subjects, six credits; Teaching Materials in Elementary Schools, six credits; Educational Statistics and Measurements, three credits; Elementary School Administration, three credits; Principles of Education, three credits; and Practice Teaching, twenty credits, making a total of forty-eight credits. The elective studies are of two kinds: (1) group electives and (2) pure electives. Group electives aim to meet the needs of three classes of prospective teachers, namely: (1) those with special inclination towards language, literature and social sciences; (2) those with special inclination towards mathematics and natural sciences, and (3) those with special inclination towards arts and physical education. Each group of students shall elect at least twenty credits from group studies. Besides, all students shall elect at least eight credits from the nine educational studies. Pure electives are left for the schools to determine.

The second set of courses of study is drawn for the six-year normal school corresponding to the six-year middle schools. In a general way, the junior middle school feature is preserved in this type of normal school, yet the whole course of study aims at a continuous process rather than at a break in the middle. It is much simpler and is recommended for adoption in the smaller schools, where, as a consequence, there is no group differentiation, and very few electives. Out of three hundred and thirty credits required for graduation, there are three hundred and nineteen credits for required studies and only eleven credits for electives.

The third set of courses of study is drawn for the training of teachers of the four lower grades of the primary schools. It has three forms, namely: the three-year course admits graduates of the six-year primary schools, the two-year course admits graduates from the old higher primary schools, and the one-year course admits graduates from the junior middle schools. All three forms have been very carefully worked out. Since space does not allow full presentation, they are given in tabular forms as follows:

	FORM I: Three-Year Course	FORM II: Two-Year Course	FORM III: One-Year Course
Education	36 Credits	24 Credits	14 Credits
National Language	36	24	8
Social Sciences	26	18	8
Mathematics	25	16	8
Nature Study, Gardening, and Agriculture	33	22	8
Arts	15	10	8
Physical Education	9	6	6
Total	180	120	60

Note The study of Elementary School Materials and methods of Teaching Elementary School Subjects are included under each subject taught. Practice Teaching is given eight credits in Forms I and II, and is incorporated in each subject in Form III

In the new courses of study for the normal schools, four important changes can be observed. In the first place, there is more flexibility and variety, which enables the normal school principals to adapt their schools to special conditions instead of having one standard course of study as was the case in former times. In the second place, there is more emphasis laid on the professional subjects. The newer developments of education which will make a better teacher are included. In the third place, more time has been given to practice teaching. In the fourth place, great emphasis has been put on teaching materials and methods of teaching subjects. Formerly, the needs of elementary schools had not been adequately felt and met, and most of the normal schools were run on the middle school basis. This emphasis on elementary subjects certainly indicates a new era in normal education.

In actual practice, the higher normal schools have been busy in transforming themselves into teachers colleges. The old normal schools are also taking steps to adopt the six-year course or the three-year course, according to their needs and conditions. Some senior middle schools have also opened new normal courses. Another very important move is found in the increasing emphasis on training the village teachers. Kiangsu has since last year established five village normal schools. The Chinese National Association for the Advancement of Education, the College of Education and College of Agriculture of National Southeastern University, the National Association of Vocational Education, the Kiangsu Compulsory Education Association, and the Kiangsu Commission of Education are cooperating in establishing an experimental normal school for training village teachers. Mr. C. T. Chao, professor of

rural education of National Southeastern University and director of village education of the Chinese National Association for the Advancement of Education, has been selected to organize this school.

Students in most of the normal schools enjoy free tuition and board. There are students who are admitted on payment of half fees or whole fees, but these are very few. The regular normal students whose fees have been exempted are required to render service in the elementary schools or the secondary schools, as the case may be. A few years ago, an investigation made in Kiangsu province showed that more than eighty per cent of the normal graduates take up teaching after graduation. This rule of required compulsory service has been rather leniently enforced. The tendency is for a more strict enforcement, as is shown in the resolutions adopted at the Kaifeng Conference of the National Federation of the Provincial Education Associations. Kiangsu province has this year prohibited graduates of the county normal institutes from taking more advanced education before the fulfillment of the compulsory service. Fengtien province has even introduced the plan of withholding the diploma until the term of compulsory service has expired.

With the exception of the normal school graduates, all other elementary school teachers should apply for certification. The certification of teachers are of two kinds: (1) certification with examination and (2) certification without examination. Those who have studied in the secondary schools for two years or more, or have taught in the elementary schools for one year or more, or have graduated from normal institutes lasting six months or longer, or have a sufficient knowledge of educational principles and have studied the special subjects to be taught which are shown in the articles or essays written by the applicants, are qualified to teach by passing an examination in the subjects of the regular normal schools with due consideration to grade and sex variation. The examination for assistant teachers is much easier. Those who are certified without having to go through the examination on the subject are (1) middle school graduates who have been elementary school teachers for one year or more; (2) graduates of secondary industrial schools who have made good record in their studies; (3) graduates of professional schools whose special studies will qualify them to teach the subjects, and (4) elementary school teachers with three years' teaching experience who have made good record of service certified by the county superintendent of schools.

All the applicants for certification should produce school diplomas, and statements of good conduct by guarantors, and should go through a physical examination.

The certification of teachers in China is under the charge of the Provincial Committee on Certification. The results shall be reported annually by the governor of the province to the Ministry of Education at Peking.

In regard to the recompensation of the teachers in China, a brief survey was once made in the province of Kiangsu. The result is as follows:

Annual salary of elementary school teachers

	Higher primary	Lower primary
Maximum	$600	$240
Average	200	120
Minimum	70	30

In 1921, another investigation conducted by Mr. Tai, covering six provinces, gives a medium annual salary of $160.25 Mex. for all elementary school teachers, and a medium annual salary of $125.10 Mex. for their first year's service. Making sufficient allowance for the very high purchasing power of money in China, we must still consider the present salary paid to the elementary school teachers as very low. The new tendency is for a higher pay on the basis of increase in teaching experience and professional preparation. The immediate problem, however, is how to make the pay more regular.

Besides the tendency for a higher salary, there are attempts at remuneration for encouraging longer service. The importance of the pension system has not yet been fully realized, yet a beginning has been well made. The Chekiang Conference of Educational Administrators has recommended a sabbatical year for elementary school teachers who have served for six years and an annual pension of a quarter of the last year's salary after twenty years of services, or, if made disabled, after ten years of service. It has also recommended a system of special grants from a quarter to the equivalent of the whole salary to be made to the families of the teachers when the latter die. The Kiangsu Commission of Education has this year adopted a temporary system of pension. According to this system, an elementary school teacher shall be given annually one third of his last year's salary, if (1) he is disabled on account of sickness after a continuous tenure of service for eight years, or (2) he is disabled or seriously wounded in performing his official duties, or (3) he retires on account of old age after a continuous tenure of service for twenty years. Besides, one of his children may attend any government school in the province without paying the fees.

In regard to the tenure of elementary school teachers, very little investigation has been made. The contract of the teachers is, as a rule, on a half-year basis. The data on the tenure of service of teachers in thirteen schools in Kiangsu gathered a few years ago may give some idea of the situation. But it will be a mistake to take this meagre data as representative of the whole country.

Years of service	Percentage of higher primary teachers	Percentage of lower primary teachers
1	6	26
2	10	12
3	23	20
4	17	18
5	44	24
Total	100	100

The need for teachers is imperative in China. Estimating on the basis of forty million children of school age for the four years' elementary education, we shall

need at least one million teachers for the four elementary grades. But according to the latest report we have only 223,279 teachers who are now serving in the lower primary schools. More than three times as many as the present number have to be added in order to enforce a nationwide compulsory education. There are now 43,846 students in the normal schools and normal institutes, and no more than 10,000 teachers can be turned out every year as against the need for 770,000 teachers. The problem is both serious and urgent and will have to be solved only gradually.

3.5 Some Recent Educational Activities and Developments

3.5.1 Educational Tests and Measurements

The educational test movement began in China four or five years ago when Professors Liao and Chen of Nanking, and Professors Lew and Chang of Peking started to give courses on scientific measurements in education and did some original work in the construction of tests. It was not until the coming of Professor William A. McCall of Teachers College, Columbia University, in 1922 that this movement began to start its great momentum. In cooperating with Chinese psychologists at different centers, Professor McCall succeeded in getting twenty tests constructed for the use of elementary and secondary schools. The tests added this year are as follows:

1. Comprehensive English Test	Anderson
2. Geography Test	Young
3. Arithmetic Practice Test	Yui
4. Drawing Test	Yui
5. Intelligence Test	Liu-Bradshaw
6. Self-Survey Comprehensive Test	Terman
7. Lower Primary Non-Verbal Intelligence Test	Chen
8. Higher Primary Non-Verbal Intelligence Test	Chen
9. Chinese Grammar Test for Higher Primary	Chen
10. Composite Mathematics Test	Liao
11. Composite Science Test	Liao
12. Chinese Language and Literature Test	Liao
13. Chinese Grammar Test	Liao
14. History Test	Liao
15. Geography Test	Liao

There are two special features which are worth mentioning of the test movement in China. In the first place, all the tests are scaled according to a new uniform system, the T.B.C.F. system, so as to secure comparability of scores from test to test and thus

facilitate the tabulation and interpretation of results, and all the direction books are modeled after one standard design so that the teacher will find it necessary to learn only one procedure. In the second place, all tests are published at one place, that is, the Chinese National Association for the Advancement of Education. This has saved the schoolmen much trouble in locating and securing the tests.

In the fall of 1923, Professor Terman of Yenching University at Peking, and Professor Cha of the Peking Normal University were requested by the Chinese National Association to conduct a cooperative self-survey, using especially designed and self-administering tests. "The purpose of this survey is to acquaint educators with tests, to motivate teachers to make use of self-helps to be published by the Association, and to conduct a national contest among the pupils." This survey, in spite of its shortcomings, has accomplished its original purposes. The final report of its findings, known as the *Efficiency of Chinese Elementary Schools*, by Terman, was published this spring.

3.5.2 Medical and Social Welfare of School Children

The health and social welfare of students have received more attention in the elementary schools than in the secondary schools. The better schools, such as the Shian-Shan Children's Home, the Practice Schools of Southeastern University, of Peking Normal College for Men, and of Peking Normal College for Women, and the Tsu Yih School in Hunan, have given much opportunity for children to take active participation in social activities and have given much attention to the physical well-being of the pupils. The report that could be secured on this topic is that of the Practice School of the Peking Normal College for Women. It is a school of 590 pupils. The school physician was introduced in 1920. Medical inspection is conducted once every semester. Vaccination is a requirement and is done once every year. In extra-curriculum activities, free play and athletics are emphasized. Chinese games as well as foreign games are introduced. Correction exercises are given by physical training, and general knowledge on health is given in a course on hygiene. Attention is also given to ventilation, lighting, seating, etc. School gardening furnishes another opportunity for healthful recreation. Outof-door activities are encouraged. Excursions are arranged for each class at least once every semester. There are also student self-government, a literary society, class meetings, weekly mass meetings, the cooperative store, the children's club, the children's reading room, the savings society, and tens of other organizations which furnish ample opportunity for the development of the social life of the child.

Perhaps the most important thing that has been done this year is the enormous amount of research conducted by Professor C. H. McCloy under the joint auspices of the National Southeastern University and the Chinese National Association for the Advancement of Education. The following have been completed:

1. A series of studies in anthropometry and physical examination. Some of the results may be enumerated as follows:
    a. A study of weight for body types has been completed. A new weight card has been prepared in which a new basis of calculating weight has been adopted.
    b. A study of chest measurements has been made.
    c. All measurements commonly taken have been intensively studied to determine whether or not they are really diagnostically useful. This has narrowed down the study to a few really important measurements and these have been studied as to how they can contribute to the welfare of the students.
    d. The chest index as a basis of a test for hereditary stigmata of degeneration has been made and is nearly completed.
    e. A study has been made of the vital measurements and school grades to see what the relation might be.
    f. A new weighting for age-height-weight and athletic performance has been devised.
    g. A careful statistical study of medical examination has been made and a new form devised to give results in graphic as well as numerical forms has been worked out.
2. A study has been made of a few athletic events to determine which of the quite similar events should be utilized. This has been done, for example, with three forms of the potato race and the best form has been statistically determined.
3. A careful study has been made of standard tests in athletics. A study of eleven events was made with three hundred primary school boys and a study of eighteen events with three hundred and thirty middle school boys. The best events for each standard test have been statistically determined.
4. A universal scoring table has been devised for over seventy events in track and field athletics. These give an approximately equivalent degree of difficulty for all events when the same point value is attained.
5. Methods have been evolved of determining the Motor Quotient of a boy or a girl in athletic events based on the standard events and the above-mentioned age-height-weight weighting. This is quite accurate.
6. Studies of standard tests in football and basketball have been undertaken and the preliminary steps finished.

Some of the above material has been published, but some has yet to be published. When all ready, it will put physical education and physical examination in China at least ten years in advance.

3.5.3 Mass Education—A Movement to Remove Illiteracy

Mass illiteracy presents a unique problem in China. Deducting one hundred and twenty million children who are either below or in the school age, and eighty million who have spent on the average three years in the old schools, there are still about two hundred million, or fifty per cent of the whole population, who have never had any schooling. This is a gigantic problem for the advocates of popular education to solve. The National Y.M.C.A. several years ago started the new experiment on popular education. At the Second Annual Convention of the National Association for the Advancement of Education held at Tsing Hua College, 1923, the National Association for the Mass Education Movement with Mme S. L. Hsiung as its president was organized, and the movement immediately received nationwide support and backing.

In substance, the so-called mass education utilizes four popular readers based on a vocabulary of about twelve hundred most common Chinese characters. An average illiterate can complete the four readers in four months by spending one hour a day. At the end of four months, he will be able to read newspapers, books, and correspondence based on the vocabulary and to express himself by using the same. As these four readers cost altogether only twelve cents Mex., even the poorest can afford to buy. There are three ways in the teaching of illiterates. First, there is the People's School, which has a teacher who meets his classes regularly at definite periods of time. Second, there is the People's Reading Circle, which takes the home, the store, etc. as a unit, and encourages the literate people in the home or in the store to teach his own associates. Third, there is the People's Question Station where the illiterates may stop and ask questions on any point in the book which he does not understand. These stations are generally under the charge of shopkeepers who are willing to contribute their time to the work. With these means, the readers have been introduced into the homes, stores, factories, schools, churches, monasteries, *yamens*, steamships, prisons, and army camps. Within two years' time, the circulation of these readers has reached the two-million point. These readers are followed by a series of booklets on various branches of knowledge. It will not be long before we see a compulsory popular education in operation in China with its tax on ignorance. Friends of popular education have the ambition to achieve the miracle of eliminating two hundred million of the illiterates in a generation.

3.5.4 The Development of Science Instruction

For some time, there has been a growing dissatisfaction at the result of science instruction, especially in the secondary schools. The dissatisfaction was directed not only to the poor equipment, but largely to the methods employed. In 1922, Dr. Paul Monroe of the International Institute of Education, New York, visited China and his observation confirmed the opinion of many regarding science instruction. Upon his

recommendation, the Chinese National Association for the Advancement of Education invited Dr. G. R. Twiss of the Ohio State University to come to China to assist in the improvement of methods of instruction in the science subjects. He made very extensive trips throughout China. Though brief has been his sojourn and limited have been his recommendations, his visit has provided a great stimulus to the science teachers of the country. Another important fact that may be mentioned is the establishment of summer institutes for science teachers in which the teachers of science can pursue, under expert supervision, further studies during the summer months. Such institutes are to be held under the joint auspices of educational and scientific organizations. The first one was held in 1924 in Tsing Hua College, Peking, and the second one will be held in the National Southeastern University at Nanking.

3.5.5 The Library Movement

China has had libraries ever since the Chow Dynasty, several centuries before the Christian era. But they were only accessible to the few intellectual aristocrats and could hardly be reached by ordinary students, not to speak of the mass of the people. With the advent of new education, school libraries have gradually come into existence, until this year there are a dozen college libraries with the best modern equipment and quite a number of fairly equipped secondary school libraries in this country. This means more opportunities for the teachers and students to get at the sources of knowledge. In the meantime, the classical libraries in various educational centers, however hesitative they may be, are gradually opening their doors to more advanced readers.

Having realized the needs of modern methods for the management of modern libraries, institutions of higher learning have sent, from time to time, a number of students abroad to study library science. When the Chinese National Association for the Advancement of Education held its First Conference in Tsinan in 1922 there were already several Chinese librarians with modern training, who immediately set to work to organize a committee on library science under the auspices of the Association. Their aims are to promote more libraries, to have better methods of managing libraries, and to draw more people to use the libraries. In order to carry out these projects more effectively, they put through, at the Second Conference held in Tsing Hua College in 1923, a resolution for organizing local library associations. Thus, in 1924, eight such associations were formed. It was simply natural and spontaneous that when the Third Annual Conference was held at National Southeastern University in July, 1924, they looked forward to organizing a national library association of China to unify the efforts of individuals and institutions interested in this movement. This national organization is to take form in 1925. Thus, the cry for more books and better books, more libraries and better libraries, has become nationwide. Our librarians are losing no time in making their unique contributions. At the same time, the cry for more people to use books and libraries is being answered by promoters of the Mass Education Movement. Miss Wood, one of the best friends of our library

movement, and others are kept busy in securing portions of the American Boxer Indemnity Fund for founding model public libraries in this country. The Chinese National Association for the Advancement of Education has requested the American Library Association to send a library expert here to help make a systematic plan for such an undertaking.

3.6 Missionary Education

According to the statement of Dr. Wallace, the associate general secretary of the China Christian Educational Association, it is probable that the total number of students in the Protestant missionary institutions at present is near three hundred thousand. It is still in the direction of increase. The college students have increased in the four years from 1920 to 1924 by seventy-six per cent. Archbishop Ceiso Costantini gives 253,953 as the number of students under the training of the Catholic churches. Thus, out of every hundred students in China, there are eight in the missionary schools.

The outstanding event of the year in regard to the missionary education has been the organization of the China Association for Christian Higher Education. This Association has appointed a council to act as an interim body, also as the Council of Higher Education of the China Christian Education Association, thus linking up the higher education with other activities of the latter organization. Rev. E. C. Lobenstine, the Council's secretary, is now engaged in making a study of the institutions, particularly with reference to their financial position and the possibilities of coordinating their efforts. The chief purpose of the Council is to enable the Christian institutions of higher learning with their limited resources to make the most effective contribution to the needs of China.

Missionary education, in spite of its good record, has been attacked on three different grounds. First, it is generally attacked on the ground that the Christian institutions are entirely under foreign control. Even qualified Chinese Christians are rarely given opportunity for holding responsible positions. Secondly, it is criticized for teaching religion to young children who are not mature enough to make intelligent decision for themselves. Finally, there is serious suspicion on the part of the Chinese that the missions are organizing a system of Christian education parallel to the Chinese government system which might become in time an irreconcilable group within a larger group.

As a consequence of these facts, we have witnessed two successive attacks on the missionary education in the two National Educational Conferences held in July and October this year. The more conservative Chinese, however, think that, in this transitional stage, missionary education of the more liberal type does have a unique contribution to make by way of supplementing the government education in providing wider educational opportunities for the students and setting up a better example in school discipline. They also believe that missionary education should be more socialized, liberalized, and made more Chinese. Finally, they feel that the missions would be able to make a better contribution, if they should concentrate their efforts

and resources on a few institutions of higher learning and not for the establishment of secondary and elementary schools of poorer grade. They believe that secondary and elementary schools of experimental nature might be opened by the missions as well as by other private agencies, and any attempts to multiply them and build a system out of them are bound to conflict sooner or later with the government system.

3.7 A Few Concluding Remarks

The Chinese schoolmen are working under overwhelming difficulties and adverse conditions. It is generally true that instead of being discouraged under such circumstances, they regard these as opportunities for effort and endeavor. China may be said to be a virgin soil for educational service or as a social vacuum which absorbs any amount of energy that one is willing to put into it. In order to understand Chinese education today, therefore, we must see it in terms of the difficulties that are involved and the effort that has been put into it.

Chapter 4
China

4.1 Introduction

4.1.1 General Survey of the Forces Acting Upon Chinese Education

Education as a social institution and process is constantly influenced by the political, social, economic, and physical forces of the environment in which education is carried on. These forces may be favorable or unfavorable to the development of education. They may handicap the orderly working out of educational schemes as well as stimulate further educational activities. In order to secure a better understanding of Chinese education in this year, it is necessary to have before us a picture of the more important forces that have been acting and reacting upon educational thought and practice during the same period.

Politically the year opens with a nationwide dissatisfaction over the election of Tsou Kun to the Presidency on October 10, 1923. It was felt that this election must inevitably breed internal war, although at that time no one could tell when such a war would come. It is the teachers of the land who worry most, because many of them have felt that the example of one election would be powerful enough to nullify the educational effort of ten years. The schoolman cannot but be stimulated to consider how through education the character of future representatives could be trained if representative government is a good thing for this country. Education for citizenship as a movement has here received its great momentum.

Following the election, the leaders of different political parties began to ally themselves in a united front against the Chihli Party. Dr. Sun Yat-sen, Marshals Tuan Chi-shui and Chang Tso-ling, although differing on national policies, are one in their

China, by W. Tchi-shin Tao, M.A., General Director of Chinese National Association for the Advancement of Education, was first published in the *Educational Yearbook* of the International Institute of Teachers College, Columbia University, 1924. This is the selection of the first part of the paper; the second part is the same as *Education in China 1924* and omitted.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_4

effort against Tsou Kun and Wu Pei-fu. In less than a year's time, we find the Chihli Party and the Anti-Chihli Parties meeting on the battlefield. The expenses involved in military operations on both sides are estimated at not less than twenty million dollars gold. If the loss of civilian property and the harvest is included, no less than seventy-five million dollars gold have been lost in this present war.

The year begins with a military force of one and one-half million soldiers. The preparation for hostilities on all sides nearly throughout the year has greatly increased the number of soldiers at public expense. The total expenditure for army purposes has been estimated to be about one hundred fifty million dollars gold. This is the burden of militarism on the Chinese people. Militarism and the present war as its result have affected education in two ways. In the first place, they have drained away enormous resources which might have been turned into the development of education. In the second place, they serve to stimulate the introduction of vocational education into the armies. The educators had constantly in their minds the demobilization of soldiers as one of the fundamental ways of saving the country; but they also believed that many of the soldiers cannot be disbanded without giving them first a vocational training for independent living. Vocational training for the rehabilitation of disabled soldiers is a direct outcome of the present war.

4.1.2 Foreign Affairs

In international relations, there are three phases which need special mention. The treaties hitherto made between foreign countries and China on unequal terms have been attacked this year more ardently than at any time before. These have humiliated the Chinese people and caused the assumption of a superior air on the part of not a few foreigners. A Chinese writer has remarked, "As foreigners love us, we love them in return; but as foreigners despise us, we hate them." These treaties have occasioned the recent development of a strong nationalistic tendency which has even found expression in educational conferences held this year. The present attack on missionary education in China, aside from religious reasons, is partly due to the indirect influence of this nation-wide opposition to unequal treaties, cancellation of which by mutual consent will benefit all parties concerned. It is believed that such a cancellation by mutual consent will not only enable China to occupy a more appropriate place in the family of nations but will make our foreign friends feel much more at home in China.

The next thing which should be considered is the restoration of diplomatic relationship with Russia. Through the cancellation of all treaties made between Old Russia and the Tsing Dynasty, Russia has won a warm friendship from the Chinese people. This was shown in the honor accorded to Lenin, on January 26, and in the parade for demanding the recognition of Russia. The good feeling entertained by the Chinese toward New Russia is not so much for Russia's Bolshevism as for Russia's stand for international justice and equality, not in words but in action. It is yet too

early to forecast the influences of this new friend upon our education. However, one thing we are pretty sure of is that contact with New Russia will make Chinese education less favorable for further realization of imperialism and capitalism.

4.1.3 Cancellation of Boxer Indemnities

The Japanese and British Governments have already adopted a policy of using the indemnities which in their present forms are not acceptable to the Chinese people. The French indemnity is still hanging on the gold franc question. These three sources, if the methods of administration of the fund are changed, will be partly devoted to educational and cultural purposes. The American portion of indemnity, a sum of $12,545,438.67 gold, was cancelled by the American Congress on May 21, and is to be used for educational and cultural purposes. Dr. Paul Monroe's visit to this country in August resulted in the formation of a foundation called "The China Foundation for the Promotion of Education and Culture," composed of ten Chinese and five Americans, to direct the use of this fund. The Russian portion of indemnity available for educational use amounts to about $45,000,000 gold and is entrusted to a committee of two Chinese and one Russian for its management. These funds will give stimulation to new educational and cultural activities. Many projects have been proposed. But the promotion of science and village education seems to have received the largest amount of approval.

4.1.4 Public Opinion in China

A word must be said about the influence of public opinion in China before closing the discussion of the action of political forces upon education. Public opinion is a more important political and social force in this country than we have usually thought. Its influence is latent but continuously present. It acts slowly but very steadily and surely. Political and social movements rise or fall according to whether they are backed up or knocked down by this invisible force. It can be shown that public opinion was one of the most decisive factors in the founding of the Republic, the defeat of the Second Revolution, the downfall of Yuen Shi-kai, the failure of the restoration of the Manchu Monarchy, the fall of the Anfuit Party, and the present fall of the Chihli Party. The public opinion of China today stands for an honest and efficient government in internal affairs, and for just and friendly relations in external affairs. Nothing short of these ideals could satisfy the intelligent public opinion of the day. How to make opinion more public and more intelligent is the problem of popular education which has on its program the transformation of two hundred million illiterates into intelligent and responsible citizens in ten years' time!

4.1.5 China, an Agricultural Nation

More than 80% of the Chinese population live in farming villages. An understanding of the conditions of the farmer is therefore necessary to an appreciation of the economic and educational problems involved. The Chinese farmers are contented and conservative people. They have contributed to the stability and persistence of Chinese civilization. In spite of all difficulties they have been very successful in growing food and in maintaining fertility of the soil. Small farms which produce barely enough for the support of their families prevail all over the country. In the absence of any rural credit system the best the farmer can do when in need of financial assistance is to pawn his personal effects. The interest reaches as high a rate as 36% per annum. Other factors which handicap our farmers are many, but the more important are poor transportation facilities, absence of cooperative buying and selling, lack of rudimentary knowledge of the written language which is the key to the many new knowledges needed for the improvement of farming, and the lack of sanitary control which is undermining the health of the farmers and of their children. These facts call forth the economic and educational attack of the village problem. A village education effective enough to regenerate the social and economic life of the farmers is considered the most important issue of the day. Hand in hand with village education, the conditions of the farmers have stimulated higher agricultural education, which in time will help the farmers in scientific farming.

4.1.6 Industrial Development and the Labor Problem

In spite of this dominant agricultural influence, new industries have gradually and steadily sprung up and are rapidly increasing in extent and influence. There are now more than 100 flour mills and 70 oil mills in operation. Cement is being manufactured in Shanghai and Nanking, and very soon Shantung, Honan, and Manchuria will enter this field. We now refine our own sugar and salt, wash with home-made soap, light with home-made matches. More than two hundred cities are now lighted with electricity. There are more than a dozen prosperous companies owned and operated by the Chinese with an aggregate capital of sixty million dollars and a capacity of producing eight million of the fourteen million tons produced by all the modern mines in China. is roughly represents an increase of 400% in the space of thirteen years.[1] During 1918–1919 the cotton industry in China suddenly rose into prominence; after 1921 it began to decline. The total number of spindles in 1924 was 2,160,406 as against 2,221,486 in 1923.[2] While Chinese spindles decreased from 64% in 1923 to 56% in 1924, the Japanese spindles in China increased from 25 to 34% in a year's time. However, the number of looms is on the increase; 7,817 were in operation in 1923, while in 1924 the number rose to 9,481. These figures represent

[1] *North China Daily News*, Sixtieth Anniversary Number, p. 2.

[2] *China Weekly Review*, September 27, 1924, p. 110.

pre-war conditions; the present war must have seriously checked the natural growth of industries.

Along with the development of industries there comes the problem of labor and class wars. "Hundreds of labor unions of one description or another have sprung up with Canton as the most active centre. Strikes have kept pace with the growth of labor organization. Though poorly led and at times exploited by would-be labor leaders, the workers have had a taste of their own strength…. The workers are now becoming conscious of their misery, their rights, and their power."[3] Especially has the labor of women and children in China been the least protected and worst exploited. Most of the laborers are illiterates.

Such being the industrial conditions that are found in China today, the educators are confronted with problems of bringing the human element into industrialism, cultivating a right attitude toward labor as well as capital, making industries capable of meeting the needs of the nation and the world with a minimum sacrifice of the higher life. Education and legislation must join hands in securing the fullest benefit from industrialism and in reducing to the lowest limit the calamities that have accompanied the introduction of industrialism in the West.

4.1.7 Commercial Development

"In spite of political disturbances, foreign trade has advanced steadily every year during the past twenty years, each succeeding year's return being in advance of its predecessor."[4] "The foreign trade of China in 1923 was at HK. Tls.1,676,320,303, which represents an increase of HK. Tls.76,378,720 over the preceding year's total. The value of imports declined by about twenty-two million taels, but exports increased by nearly one hundred million taels."[5]

Much allowance should be made for price fluctuations. Our tea and silk trade with America has declined, partly owing to our neglect to improve the quality to conform with American standards, and partly due to the severe competition of Japan. These failures have stimulated scientific studies in sericulture and tea manufacturing. The increase in private endowment funds for educational purposes during recent years can be explained partly by the steady increase in commercial prosperity. This year business has been greatly disturbed on account of the war, and has deprived education of much of its potential support from the commercial world. As Mr. Arnold says, "When China has the same per capita foreign trade as Australia in its aggregate, it will amount to about $60,000,000,000 instead of its present $1,000,000,000." A proper system of commercial education hand in hand with the improvements in agriculture and industry must be relied upon to make China's trade sixty times the present size.

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[3] *North China Daily News*, Sixtieth Anniversary Number, p. 33.

[4] *China Weekly Review*, March 22, 1924, p. 115.

[5] Ibid., July 12, 1924, p. 180.

4.1.8 Flood and Famine

Other forces which visit China at intervals of time are flood and famine. The floods that occurred in July and August of this year, notably in Chihli, Hunan, Kiangsi, and in the far South have been a terrible calamity. It is not possible to obtain figures of the total loss. In Kalgan, Hunan, and Fukien alone, the estimates of damages amount to $45,000,000 gold. According to the report of the International Famine Relief Commission, it would take at least ten million dollars gold in order to relieve the ten million people who have been affected by this disaster. The direct effects of this flood are: first, the call upon all possible financial resources for relief work, leaving practically no room for new educational activities; second, the need for a systematic program of reforestation together with hydraulic engineering works is widely recognized; and the third, the use of the relief fund for preventive work through a system of practical education is insisted upon. The promoters of popular education have also tried to take this opportunity to educate the illiterate refugees during the leisure hours.

4.1.9 The Status of Communications

Education as a general rule follows improvements in communication. The extent of new education corresponds very closely to the extent of railway and steamship communication. Although China is larger in area than the United States, Mexico, and Central America combined, and has four times the population of the United States, she has less than 7,000 miles of railways compared to 265,000 miles in the United States. As a consequence six sevenths of China's population is concentrated in about one third of its territory. Railways will open up nearly 2,000,000 square miles now unsettled and undeveloped. They will assist in a better distribution of the population, in the unification of the country, and in the eradication of brigandage and famine. Railways and good roads are indispensable to the spread of education, for universal education is dependent upon universal communication.

4.1.10 The Chinese Renaissance

Of all the forces that are now acting upon Chinese education, the Chinese Renaissance has exerted the most profound influence. The movement began in 1917 as a "Literary Revolution" when Dr. Hu Suh and Mr. Chan Tu-siu, the leaders of the movement, declared that the classical language had outlived its usefulness and that *Pei hua*, the spoken language, was its legitimate heir. As the *Pei hua* is the most widely spoken language in the country, the culmination of over twenty centuries of linguistic evolution, and the language in which the nation's most favored literatures were produced,

the Literary Revolution met with astonishing success. In spite of strong opposition on the part of conservative scholars, the younger generation received it with overwhelming joy. is rediscovery of a living language for Chinese has enabled China to produce new literatures fitted for the new age, revolutionized elementary school reading materials as well as methods of teaching them, and made it possible for the popular education movement to go on with its program of eliminating illiteracy.

The second phase of the Renaissance has to do with higher education. During the later years of the movement scholars have been seeking to apply the modern scientific methods of research to the work of systematizing the old learning of China. In the words of Dr. Hu, this "systematization of the national heritage is a revival or rebirth of that spirit of criticism and research which animated the works of the Han Hsueh scholars of the last three centuries."

But the influence of the Renaissance is wider than this. It is a movement through which "all traditional values are judged from a new standpoint and with new standards. Tradition is often thrown overboard, authority is cast aside, old beliefs are being undermined." This explains why the Renaissance movement is so permeating and far-reaching and its effects are spreading over the whole fabric of national life.

4.1.11 Visits of World Scholars

Since 1918, a number of eminent scholars like John Dewey, Bertrand Russell, Paul Monroe, Von Driesch, Rabindranath Tagore, and others have visited this country. All of them, through their lectures and contact with our intellectual leaders and students, have exerted much influence upon Chinese thought and life. Special mention should be made of Dr. Dewey's and Dr. Monroe's visits because of their unique significance for the reconstruction of Chinese education. Besides his influence upon advanced students, Dr. Dewey's pragmatic philosophy of education has been one of the guiding principles in the reforms of our elementary education. Since his visit a number of experiments have been conducted in elementary education. His philosophy has stimulated several students of education to work out techniques and methods for its realization. Education as an application instead of acquisition of ideas has been emphasized by Dr. Monroe. His recommendations, resulting from careful investigations in 1921, have aroused serious deliberation on various educational problems and stimulated especially reforms in secondary education and science teaching.

4.1.12 The Critical Attitude of Chinese Schoolmen

So far we have only mentioned the more important forces and the effects which they have exerted upon Chinese education. These are sufficient to show that in China problems are many and perplexing. Solutions are sought in her own past civilization as well as in contemporary examples. Thus China has tried to learn from one country

after another, until today she has quite a cosmopolitan group of tutors from which to select. Japan, Germany, America, England, the Philippines, India, and Russia are the more important countries whose educational theories and practices have had influence upon Chinese education. China has in the past followed her teachers rather blindly but as yet no one has succeeded in offering her a satisfactory solution for her problems. Each is helpful to her in some ways but wholesale adoption of any one system has led her astray. At first she sacrificed everything old for the new. Gradually she came to a realization that the old is not necessarily bad and the new is not necessarily good. Thus our schoolmen have become much more critical than in former years. Their reaction now toward new theories and practices is no longer imitative adoption, but questioning, examination, experimentation, and selection. The logical outcome of this attitude tends to work out an education that is best fitted for the need of New China by assimilating what is best in the old and the new, both at home and in other countries. Experiences in the past and in the outside world must be assimilated before they can contribute to the nation's vitality and well-being. The critical and experimental attitude is creative. It is only with such an attitude that a real Chinese education adapted to Chinese life is possible. Such a creation has begun.

Chapter 5
China (1938)

5.1 Conditions of Rural Life

5.1.1 The Chinese Village

It has been estimated that China has a million villages with an average of four hundred persons for every village. The villages differ very widely in their composition and manner of living as may be seen along the Amur, the Yangtze, the Yellow, and the Pearl Rivers, or on the plateaus of the Northwest and the plains of North China. Some of the villages consist of families descended from the same ancestor, have an ancestral hall, and are ruled more or less by the elder of the clan. Others are of a mixed composition. A scholar or a retired official may serve as a liaison between the magistrate and the villagers, and often he has the final word in local affairs. The more progressive villages have a more democratic rule and are administered by elected officers. In many villages a tea-house serves as a center for public opinion. An occasional grocery store supplies salt, vegetable, oil, sugar, paper, gasoline, and other necessities to the villagers. With the exception of a few landlords, most of the villagers live by farming. Commonly speaking, each peasant family has five or six members, and lives on 3.5 acres in the rice region or six acres in the wheat region, scattered in four or five places. Even this little piece of land in most cases does not belong to the farmer entirely or at all. The family is lucky if it has an ox or a donkey to help in the work. It usually has a pig or a sheep, two or three hens, a few trees, and a corner garden. Studies of land utilization by the University of Nanking reported that 15% of the farm net income came from supplementary industries and services. These include weaving, milling, oil pressing, and the native industries of silk, tea, sugar,

"China (1938)," by H. C. Tao, Ph.D., Director of National Liberation Education Association, was first published in the *Educational Yearbook* of the International Institute of Teachers College, Columbia University, 1938.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_5

paper, utensils of wood, bamboo, and straw. Around industrial cities the villagers look for odd jobs in the free seasons. They also engage in peddling fruits, grains, or vegetables.

5.1.2 Population

According to expert estimates 12% of the total population live in towns of 10,000 or more. It is safe to say that 80% of the 450,000,000 are in the villages. Out of the yearly increase of 4,000,000 people an increase of at least 3,000,000 may be expected in the villages. This surplus population formerly sought its outlet in northeastern emigration into Manchuria, southern emigration into foreign countries, and with the growth of industries into the cities. Since the world depression of 1929 from 200,000 to 250,000 Chinese laborers abroad have been compelled to return to their homeland. There has been an annual peasant emigration of 150,000 to 180,000 toward the provinces north and northeast of the Great Wall, but this has been greatly checked by the Japanese occupation of Manchuria. The slow development of Chinese national industries, handicapped by foreign competition and without any protection by means of tariff, has not been an adequate outlet for the surplus peasant population.

5.1.3 Land Problem and Land Policy

The land problem is most serious. The unequal distribution of land, the small size of farms, the share rent, and the increase of the landless have combined to precipitate the agrarian revolution in recent years. The seriousness of the situation can be seen from the tabulation given below:

Unequal Distribution of Land Property

Locality	Haves		Have-notes	
	Per cent of families	Per cent of land owned	Per cent of families	Per cent of land owned
Ting Hsien (Hopei)	2.3	19.1	71.5	29.4
Wusih (Kiangsu)	5.7	47.3	68.9	14.2
Lin'an (Chekiang)	4.7	52.1	88.9	21.8
Nanyang (Honan)	4.2	30.5	38.9	7.2
Kwangtung	6.0	66.0	74.0	19.0

An investigation of 58,569,000 farms in twenty-five provinces covering 1,148,874,000 *mow* of land showed the following results (one *mow* is equal to 0.164 acre):

Land Condition in 25 Provinces		
Region	Percentage of irrigation	Average number of *Mow* per family
Northeast	2.0	52
Southeast	62.0	12
Northwest	8.8	29
North Plain	5.7	20
Lower Yangtze Valley	46.1	15
Southwest	43.6	17
25 Provinces	24.0	19

Land Rent in 22 Provinces		
	Rent practices in 22 provinces	Rent in 700 *Hsien* expressed in per cent of the land value
Cash rent	21.2%	11.0%
Crop rent	50.7	12.7
Share rent	28.1	15.2

Increase of the Landless						
Province	Owner farmer		Part owner		Tenant farmer	
	1912	1930	1912	1930	1912	1930
Yunnan	45	28	26	31	29	41
Kweichow	43	32	24	25	33	43
Szechuan	30	20	19	27	51	58

Realizing the seriousness of the situation, the National Government in 1930 enacted the Land Law, which provided that, if the landlord is absent from the locality where his land is situated, the tenant may proceed to own the land under certain legal conditions after he has operated it for ten years. Rent shall not be more than 37.5% of the main produce from the land. The farmers individually or collectively shall have the free use of the cultivated public land but they are not allowed to own it. The rate of taxation on improved farm land shall be 1% of its value; that on unimproved land shall be 1.5–10% of its value. The tenant is free to make any improvement he wishes on the land and will be compensated by the landlord. The tenant cannot be evicted unless he is two years in arrears in the payment of rent or has not operated the land for an entire year without proper reason.

The land policy of Soviet China, now incorporated as a Special District, may be cited in contrast. Here a survey conducted in 1926 by the Peasants' Committee of the Kuomintang showed that 10% of the rural population owned 70% of the cultivable land in China; 15% was owned by middle-class peasants; and only from 10 to 15% of the arable land was owned by 65% of the rural population—peasants, tenant farmers, and farm laborers. According to Edgar Snow the Northwest Soviet Government promulgated a land law in 1935 which provided for the confiscation of land not cultivated by the owners themselves, and the distribution of such land, waste land, and land of absentee owners among poor peasants. The term landlord included any farmer, the major part of whose income was derived from land rented out to others. The aim of the law was to guarantee the basis of a decent livelihood for every peasant family by providing sufficient land and abolishing tax exploitation.

5.1.4 Usury and Cooperatives

In 1933 an investigation conducted by the University of Nanking into the indebtedness of the farmers of 850 counties in twenty-two provinces showed that 50% of the farmers are in debt and 48% of them borrow grain for food. On more than 90% of the loans the interest was higher than 20% per annum; on nearly 24% of the loans the annual interest was over 40%. Of the loans 95% are borrowed from feudalistic sources (pawnshops, native banks, village stores, landlords, rich farmers, and merchants) and only 5% from banks and cooperatives.

In order to check usury and to help relieve the peasants, the cooperative movement was originated in connection with the student movement in 1918. From 1918 to 1927 the movement was primarily social and philanthropic in aim. Since 1927 political motives have been injected in its promotion. The Chinese banks since 1934 have invested more and more of their funds in the cooperatives. Beginning with one cooperative in 1918 the number grew to 37,318 in 1936 with 1,643,670 members and a share capital of CN$5,139,795. (Note: At the present rate of exchange the Chinese dollar is worth 25 cents.)

On account of the lack of popular control, the requirement of property guarantee, and a rate of interest ranging from 12 to 18% per annum—more than the prevailing agricultural income—the cooperatives have not on the whole proved to be of advantage to the poor peasants. Dr. Chen, after studying the cooperative movement, reached the following conclusion: "In brief, the original sponsorship of the cooperative movement in China came from intellectuals and leaders sincerely desirous of bettering the lot of the country's millions. But in the course of development and expansion, it has fallen a victim to all the social ills inherent in China's economy.… For individual usury is substituted collective usury."

Soviet China also placed great emphasis on the cooperatives which have been continued under the present administration in order, among other things given in detail by Edgar Snow, "to raise the economic-political level of the masses" and "to encourage the participation of the lowest strata of society."

5.1.5 Diseases and Health Centers

The rural population has suffered much more from diseases than the urban. The most prevailing diseases in the villages are malaria, consumption, and eye, teeth, and skin troubles. Casualties due to childbirth and infantile mortality are also high in the country because of lack of medical care and health information. Contagious diseases, such as smallpox, often levy a high toll upon the village people.

In recent years much work has been done, by way of experimentation and demonstration, in trying to improve the health conditions of the farming population. An independent National Health Administration was established in 1935. Consolidation of the work of the health services had been systematically developed in the seven provinces of Kiangsi, Hunan, Kansu, Ninghsia, Chinghai, Shensi, and Chekiang. Each provincial center has an administrative office, a hygiene laboratory, and a hospital. The work is furthered by *hsien* health centers, health stations, and health sub-stations or clinics in the towns and villages. Altogether 74 *hsien* health centers and 144 stations and clinics have been established. Demonstration centers have been established in Kiangning, Ting Hsien, Lanchi, and Chowping, which on account of the war have been moved to Central China. These village centers have attempted under the direction of the medical staff, to use village health workers who are laymen recruited in the villages and given only a short period of training in simple procedures such as smallpox vaccination, reporting of communicable diseases, births, and deaths, the use of a few simple drugs, first aid, and treatment of common skin diseases and simple surgical wounds. Throughout the country there are 27 medical schools, 217 schools of nursing, and 38 midwifery schools which are far from being sufficient for the overwhelming demands. A good beginning has been made, however, and the work is moving in the right direction.

5.1.6 Famine and the Control of Nature

Famine is a frequent visitor to China, and it is the farmers who suffer most from it. Among the causes of famine may be mentioned deforestation, lack of irrigation, inadequacy of river control, primitive methods of farming, the decline of agricultural production as a result of the increase of large landholdings, and the diminution of the size of cultivation which combine to produce the flood and drought that have often reduced the people to starvation. Further, owing to lack of means of communication it is difficult to transport food from one region to another.

In recent years there has been a great movement for reforestation. Students, civil officers, and peasants are encouraged at the Tsingmin Festival to plant trees. The Relief Commission has devoted its attention to building dams in order to provide better irrigation for the Northwest. For the year 1936–1937, $5,000,000 (Chinese) was appropriated for irrigation work and about $9,000,000 (Chinese) was used for conservation work on Hwai River, Hupeh Dyke, and the Haiho and Yunting Rivers.

In scientific agriculture much has been done in the selection of seeds, especially cotton; the Central Bureau of Cotton Cultivation has increased the distribution of improved seeds in Kiangsu, Honan, Shensi, and Hopei from 570,000 *mow* in 1934 to 3,000,000 *mow* in 1936. Attention has also been given to the improvement of animal husbandry in the Northwest and to the Chimen tea. Finally, motor roads have increased from 1,185 km. in 1921 to 66,111 km. in 1931 and 96,345 km. in 1935.

5.1.7 External Aggression and United Resistance

The century-old aggression from outside has reduced China to a semi-colonial state. The recent aggression by Japan is threatening national existence. Here again the peasants are the ones who suffer most. First, foreign goods have destroyed the village handicrafts. Second, since China did not win her tariff autonomy until 1929, the development of Chinese national industry was handicapped and the peasants were unable to find sufficient employment in the cities. Third, the Japanese occupation of Manchuria closed a most important outlet for peasant emigration and made their life in North China much harder. Fourth, the smuggling of Japanese goods into the Chinese market without paying tariff duties since August, 1935, has been a most serious blow at Chinese industries and has been one of the main causes of unemployment as well as of loss of revenue to the National Government, amounting to $100,000,000 (Chinese) a year. Fifth, in the occupied areas the peasants are forced to sell their best land at a nominal price almost amounting to confiscation.

Since "divide and conquer" has been the policy of Japanese aggression, the only way to liberty for the Chinese is to "unite and resist." The peasants in China have cast their lot to fight for national liberation. It is they who have formed the mass base for the Chinese Invisible Army that is now making it difficult or rather impossible for the invaders to secure permanent occupation of the country. Indeed, Chinese unity has been increasingly achieved. All armies are now fighting under the unified command of Generalissimo Chiang Kai-shek, and the Chinese peasants will play a decisive role in this historic struggle for freedom.

5.2 Educational Conditions

5.2.1 Illiteracy and Education

By illiteracy is ordinarily meant the inability to read and write. In this sense China has about 120,000,000 people who can be classified as literate and the rest, numbering about 330,000,000, can be called illiterate. The percentage of this kind of illiteracy is much higher in the villages than in the cities. But literacy takes a broader definition as education widens its scope. Should life itself be considered as education, then

there is social, economic, and political literacy as well as school literacy. In this sense the peasants of some parts of China may have a higher degree of literacy than some scholars or farmers of the West. Yet academic literacy being such an important means to further one's own education, mass illiteracy among the Chinese peasants must be solved in order to help them to achieve greater progress. At the same time, in discussing this phase of the problem, it must not be forgotten that a real education of the peasantry must include an understanding of all the vital problems in relation to village life, an appreciation of all the forces that are affecting the farmers, and positive efforts to help them or guide them to help themselves to solve these problems and achieve a decent standard of living.

5.2.2 Elementary Education

There are various types of elementary schools. First, there is the six-year elementary school comprising the four-year lower primary and the two-year higher primary courses. This type of school is usually located in the capital of the *hsien*, and is rarely found in the villages. Second, there is the four-year lower primary schools, most of which type exist in small towns and cities with a small percentage in the villages. Third, there is the one-year course which is primarily intended to reach village children. Fourth, there is the old-fashioned private school which is still the prevailing type in the villages.

The National Government has made a special attempt to spread the one-year course and to reform the old-fashioned private schools, which are induced to conform more or less to the standard of the one-year course. The subjects to be taught in the one-year primary schools are national language, composition, penmanship, arithmetic, citizenship, and physical training, distributed over thirty-six periods with 1,080 min per week.

The increase in the enrollment of pupils in these schools has been remarkable during the last two decades, and reached a total of 16,588,000 in 1935–1936. To this should be added another 7,000,000 pupils who are enrolled in the old-fashioned private schools, which, as a rule, are not yet registered.

The elementary schools are usually of small size and even in the cities they average around three classes per school. Very few schools have as many as ten or twenty classes. In the villages and small towns there is as a rule only one class per school. It is very interesting to notice the differences in per-pupil cost in the city and village schools. In the cities the per-pupil cost reaches as high as $28.71 (Chinese) while in the province of Kansu, where the population is mainly rural, the per-pupil cost is $4.77 (Chinese). It has been said that the Chinese peasants are generous in giving the children of the landlords a rich education, their own children a poor education, and themselves no education.

The number of elementary schools increased from 86,318 in 1912 to 293,000 in 1935–1936; the enrollment in the same period increased from 2,795,475 to 16,588,000 pupils, and the expenditure from $19,334,480 (Chinese) to $106,594,685 (Chinese).

5.2.3 Adult Education

Since the Literary Renaissance emphasis has been placed upon adult education to which a fresh momentum was given by the Mass Education Movement. A new demand for adult education was created by the Revolution of 1925–1927. Since that time the Government has undertaken to promote the movement. Its growth has been from 6,708 schools with 206,201 students in 1928 to 38,000 schools with 1,300,000 students in 1934–1935; the expenditure in the same period advanced from $466,562 (Chinese) to $1,900,000 (Chinese). The total expenditure for all types of adult education was $3,632,466 (Chinese) in 1928 and $16,900,000 (Chinese) in 1934–1935.

5.2.4 Compulsory Education

In 1930 a twenty-year plan for universalizing education in China was adopted by the Second Conference of Education called by the Ministry. In 1935 the Provisional Outline for Enforcing Compulsory Education was promulgated, and provided that between August, 1935, and July, 1940, all illiterate adults and children of school age must attend the one-year primary school; between August, 1940, and July, 1944, the two-year course; and from August, 1944 on, the four-year course. Every primary school district must have one one-year primary school. For every five to ten primary school districts there must be one four-year school. The school age for children was fixed as from eight to twelve. Adults between sixteen and thirty are to be given preference in the schools. Parents or guardians are liable to a fine of from $1 to $5 (Chinese) for failing to send their children to the appointed schools.

The most notable feature of the Law of 1936 was that adult education was to be made universal within six years. The Ministry of Education in 1937 alone distributed 5,500,000 copies of text books for adults. Large numbers of radios were also distributed to enrich the educational program. A special fund to promote compulsory education was provided by the Ministry and the provincial governments amounting to $15,847,000 (Chinese) in addition to the regular educational expenditures for 1936–1937. Through these efforts there was an increase of 33,000 one-year and four-year primary schools with an increased enrollment of 3,400,000 pupils in 1935–1936. The forecast for 1936–1937 was an additional increase of 46,000 one-year primary schools and 3,000 four-year primary schools with another increase of 6,000,000 pupils. The Minister was optimistic enough to say that in two years (by the end of 1937) China would have 23,000,000 pupils.

5.2.5 Training of Village Teachers

The movement to give special training to village teachers was originated in the Morning Village Experiment in 1927. The promoters of this movement advocated that village teachers should be trained in a village environment. The prospective teachers should spend some time in living among the peasants, learning from them, and sharing their sorrows as well as their joys. Since 1932 private experiments have been discontinued and all normal schools have become government institutions.

There are now several ways of training village teachers: First, the normal schools admitting students with junior middle school graduation and offering a course of three years; second, the special normal course, admitting senior middle school graduates to a one-year course; third, the short-course normal schools admitting higher primary school graduates and offering a four-year course; fourth, the short-course normal classes attached to normal or middle schools admitting junior middle school graduates to a one-year course.

In 1932 there were 50,150 students in 477 village normal schools, and 18,712 students in short-course village normal schools; the number of students in the 141 village normal courses attached to middle and vocational schools was not reported.

The subjects of instruction in the village normal schools include citizenship, physical training, military training for boys, military nursing and domestic science for girls, hygiene, Chinese, mathematics, geography, history, biology, chemistry, physics, logic, manual and fine arts, music, agricultural theory and practice, village economy and cooperatives, irrigation, introduction to education, educational psychology, primary school subjects, methods and administration, tests and statistics, village education, practice teaching, extra-curricular athletics, and private study. The program calls for 60 h a week, 36 h for classwork and practice teaching and 24 h for athletics and private study.

5.2.6 Experiments in Village Education

During the last fifteen years a number of experiments have been carried on in China in the field of village education; of these the following are outstanding.

1. *The Association for Mass Education*, founded in 1923 by Mr. James Yen, has four objectives—health, vocation, citizenship, and culture. All work in educating the village people is carried on through three agencies, namely, the school, the home, and the social group. The Association advocated a reduced vocabulary for the peasants, usually known as the 1,000-character readers, and has a Training Institute for Rural Reconstruction consisting of four research departments in education, rural economics, agriculture, and public health.
2. *The Shantung Institute of Rural Reconstruction*, founded by Mr. Liang Shouming, undertook an experiment in two *hsien* selected by the civil administration. Each *hsien* was divided into a number of districts which were further divided

into a number of villages. The basic principle underlying this experiment is "government and education in one." Accordingly, the administrative power of the district is vested in the district school; that of the village in the village school. The personnel making up a village school is composed of four divisions. (a) trustees, the village gentry who take charge of public affairs; (b) the principal, an elder who is supposed to teach the village people by example and precepts; (c) the teachers and supervisors; and (d) the pupils, the whole population of the village, men, women, and children. The emphasis in the economic reconstruction of the village is put on various forms of cooperatives. Village defense is emphasized for self-protection and discipline. A Research Department and a Training Department were also established.

3. *Kiangsu College of Education*, founded in 1928 by Dr. Chao Tsungding, trains village teachers and administrators who prosecute research and experiment in rural education. A social survey has been conducted and studies have been made in psychology, adult reading materials, and educational literature. The college maintains four units of experiments, two of which are devoted to rural life and problems, with the threefold purpose of bettering the economic conditions, raising the civic competency, and spreading the education of the people. Other experiments have been directed to (a) utilizing the village houses and village teaching personnel for educational activities; (b) economizing time in school courses; (c) combining classes for children and adults and (d) organizing the village people for village reform.

Because of the present war, all these experiments have been moved to Hunan where, as reported, there exists closer cooperation than before. More detailed information about these experiments may be found in an article by Mrs. Chindon Yui Tang, on "Adult Education and the Chinese Village."

5.2.7 Peasant Education in Soviet China

The story of Chinese peasant education is not complete without an account of the educational activities in Soviet China. According to Edgar Snow, the Communists, as they passed through provinces populated by more than 200,000,000, held great mass meetings, gave theatrical performances, taxed the rich heavily, freed many slaves, and preached liberty, equality, and democracy. The aims of the agrarian revolution and of the anti-Japanese policy were explained. Education was provided to disseminate literacy, to train for the army, and to spread political theory. Mass organizations were formed for self-study groups under Communists or literati as leaders with propaganda material for texts.

5.2.8 The People's Education Movement

This movement, sometimes called the New Mass Education Movement, refers to an organization of education of the people, by the people, for the people. It was started about eleven years ago when a group of professors and students undertook to develop a method of education which would be of real service to the peasants. The aims of the movement, as defined in 1935, are to promote (1) the united defense of Chinese democracy; (2) world peace through international cooperation; (3) the uplift of the people by their own efforts; and (4) free education for all.

Relay teachers. For the present discussion the last of these movements is important. Because of the simplicity of its technique the peasants of China have been enabled to educate and qualify themselves more and more to participate in the great struggle for freedom. A system of relay teachers has been worked out; after a class is dismissed each pupil himself becomes a teacher and every home a center of learning. It has been found that one-tenth of the Chinese farmers are born teachers, capable of handling large classes with the added advantage that they speak the farmer's language and understand his problems.

Little teachers. In addition to the relay teachers, a system of "little teachers" has been established. School children who at the end of the school day return to their homes and teach their relatives and neighbours. Grandparents and grandchildren play and teach and learn together. Hundreds of thousands of "little teachers" are helping to disseminate education in China, with the special advantage that they can help women to acquire some education in a social situation where women teachers are few in number and custom frowns on men teachers for girls and women.

For some years progressive village schools have been guided by the principle "All come, all served." With the increasing attendance at school of peasants and their children, the little teachers have helped to save the situation and have added to the principle the slogan "Those who cannot come will receive attention on delivery without charge"; to those who cannot come to the school, the little teachers deliver education in their homes. In this way the isolation of the school is broken down, the whole village becomes the school, and the light of education radiates everywhere. The lonely teacher in a ruined temple joined suddenly by tens of little comrades cannot fail to see a new vision of his profession and to feel uplifted to the historic mission that he is to fulfill.

The new script. The People's Education Movement is also interested in promoting a new script for the Chinese spoken language. The scripts for the Northern, Shanghai, Canton, and a few other dialects have been worked out. They treat the Chinese spoken language as a polysyllabic language and in so doing have succeeded in eliminating the minute symbols for the different tones. With the new script peasants in different localities can, by devoting an hour a day to it, learn to read and write letters in their dialect in one month.

Use of public places for education. Since money is not available for special buildings people willingly offer the only rooms they have for educational purposes. Not only are temples, tea-houses, and vacant rooms utilized in this way, but a shady tree

or a nature-made open-air auditorium for larger meetings are sufficiently adequate places for mass meetings, the singing of songs, telling stories, learning simple truths, and discussing national and international problems.

5.3 Conclusion

With relay teachers, little teachers, the new script, and society as the school, peasants are enabled to provide an education by and for themselves. Education itself has changed; it is no longer a luxury for the few; it is like the sunshine for all to enjoy, like the air for all to breathe, like water for all to drink. A new peasantry is emerging in China with the help of all the forces that are cooperating in the villages. The farmer in Pearl Buck's *The Good Earth* striving to get more and more land for his own family in order to become richer than his fellow farmers is no longer an example for others to follow. Progressive farmers in China today desire to have land enough for each to live a decent life. A picture of the new Chinese peasantry is reflected in the following poem.

The Dancing of the Hoe

Take up your hoe!
Take up your hoe!
Cut off the weeds,
The crops will grow.

Drive off the foe,
Sons of the Ancient Country!
Under the hoe
There is Liberty.

Hail, Revolution
The hoe must defend.
Long live the hoe!
Fight to the end.

When fighting alone,
The hoe can't stand long.
Machines and hoes unite!
A new world is in sight.

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Chapter 6
The Village Education Movement in China

6.1 The Magnitude of the Problem

China is predominantly an agricultural country. According to popular estimates, nearly eighty-five per cent of her population, i.e., three hundred and forty million people, live in the villages. To educate and modernize the Chinese villagers and their children is one of the most gigantic undertakings of the Far East. Village education in China is a mass phenomenon that cannot escape the notice of any world-minded person. Whether it is for good or for bad, it affects one-fifth of the world population.

6.2 The Village Schools of the Present

The present schools actually found in Chinese villages cannot meet the demands. What they give to the children is nothing more than book knowledge. They make the farming population less productive. They make the rich poor, and the poor poorer; the strong weak, and the weak weaker. These schools belong to the past and are not serving the real needs of our farmers. The cry for change is heard from every part of the land. A new era is at its dawn!

6.3 The New Movement Is Creative and Revolutionary

During the last few years, the National Association for the Advancement of Education has set itself to the task of evolving a type of village education which will meet the needs of Chinese village life. The authorities who have been charged with this study

This paper is one of the reports to the World Conference of Education at Toronto, Canada, August 1927, signed by Tao Chi-shin, which was edited in Chapter XXIII of Collectanea.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_6

have taken the realities of village life as their guide. Deviating from former practices, they no longer cling to old methods nor copy foreign models. As a new nation is being born, a new education is needed to fit her farmers for the new life. Old conceptions and methods, inadequate to meet the new needs, have to be thrown away and new ones devised. Thus in many respects the movement has assumed a creative and revolutionary character.

6.4 Three Steps

Three steps have been conceived in carrying out the whole movement. The first and the most fundamental step is experimentation. Experimental schools of various kinds are being conducted in order to discover better methods and contents for village education. Second, on the basis of findings through experimentation, the right type of village teachers and other personnel are to be trained. Third, the movement is to be extended according to the number of these trained.

6.5 The Centre Schools

The movement starts with a few centre schools. The term centre school (*chung hsin hsioh hsiao*) derives its meaning from three sources. First, it takes village life as the centre of school life. Second, it forms the centre for reconstructing village life. Third, when the stage of training and extension is reached, it will naturally be the centre for normal training. All the centre schools are of an experimental nature. The National Association has under its direction three centre schools of elementary grade. The First Centre School is located at Swallow Cliff. It has six grades, a full elementary school according to the New System. The second, situated at Yao Hwa Men, has four grades, but the teaching is organized according to the double grades plan. The third is the Morning Village Centre School, which is an ungraded school run by one teacher. These schools are all in Nanking or its suburbs.

In spite of all the differences in organization and adaptation to local differences, these centre schools have certain points in common.

First, they have a common philosophy of education and life. They take village life as their centre and at the same time they become the centre of village reform. Not only this, they serve as the centre at which the little village meets the world at large.

Second, the principle of methods is common to all. Here the maxims are “ink when you work,” “Use your mind when you use your hands.” Active work becomes the centre of learning.

Third, tools are considered as a most important medium of education. Education for life demands life-tools. Real education is an education in life-tools. It implies how to invent tools, how to make tools and how to use tools. Books are considered as one kind of tool and no longer worshipped as the only tool.

Fourth, the principle of economy is emphasized from the start. The running expenses of these schools are not higher than the schools of the neighborhood. On the basis of average per capita cost, these schools try to work out standards which can easily be reached by other schools. It is due to this minimum cost that they are exerting a wider influence than the ordinary first-class schools.

Fifth, as the school is the village centre, so the school-master is the soul of both school and village. His personal example has the greatest influence over his students and the villagers. The school-masters of the three schools have three qualities in common:

1. They all have a farmer's physique. They can do a farmer's work. These qualities have given them several advantages over ordinary schoolmasters. In the first place they thoroughly understand farmers' difficulties, hardships, and problems, and are in a better position to be a helping friend to them. Second, in utilizing their leisure time on a vegetable garden and the like, their low salary can be compensated for in part. Third, the possession of a farmer's hands enables them to take active interest in the villages, which offer them abundant opportunities to express themselves in actual deeds.
2. They all have the mind of a scientist. They are all open-minded. They want to observe and experiment. They take interest in scientific agriculture and other new discoveries in science and are eager to introduce them to the farmers. This attitude of mind is essential to a village teacher in order to counteract the most conservative influence of the farming population.
3. They all have the spirit of a social reformer. They make the school to serve as a social dynamo, sending light to every home, making the whole village bright. Even in the one-teacher-school, they never feel single-handed. Every pupil is a life-wire connecting the school and the community. The school is successful only when all the villagers become happy and truly patriotic.

6.6 Centre Schools at Work

The working of the centre schools may be rendered more concrete if actual examples are given of a day's activities.

The country children are certainly early birds. They usually come to school as early as six o'clock. The first thing they do is to make the school clean and put everything in order. The teacher and the pupils work as fellow comrades in sweeping, washing, dusting, and arranging. Each one is responsible for a certain area, and in less than half an hour the school looks as everybody wishes it to look. In this way one can readily see how our centre school has been able to dispense with the services of a janitor, who so often deprives the students of the opportunity for doing practical work. It can also be readily seen how these schools save money for securing necessary life-tools in spite of the nationwide financial difficulties.

Then comes the Morning Exercise which consists of the raising the national flag, the revolution song, the principal's address, and finally the procession into the classroom.

The personal cleanliness of the pupils is examined by the teacher and elder students. This includes the examination of the face, eyes, teeth, fingers, etc. Washing the face, brushing teeth and cutting finger nails are done in school if they have not been done at home.

All are now ready for class work. Reading, writing, and arithmetic are each related to country life and to the material of the other subjects. We seize every opportunity to practice the use of language in meeting actual needs. For instance, when an illiterate farmer comes to ask us to write a letter for him, we submit it to the older pupils to write it out. After correction by the teacher, the best letter is given to the farmer. But all who write the letter will be given credit for language work.

Just half an hour before lunch, current events of national or world significance, or messages which affect the welfare of the village, or projects which call for the cooperation of all villagers are told to the student body. Most frequently, these are worked out in story form by the teacher and the older students. All pupils are required to tell the story to home folks and report their reactions.

The project on mosquitoes and the campaign against them may be given as an example of the work in nature study. Specimens of the various stages of development of different kinds of mosquitoes are collected by the pupils under the direction of the teacher. These are preserved and shown in tubes. In this way the pupils come to a real understanding of mosquitoes and are determined to fight against them. They are also led to see how frogs and other insects eat mosquitoes and to consider them their allies in the Anti-Mosquito Campaign.

Gardening is of two kinds: school projects and home projects. We have solved two of the most difficult problems in conducting school gardens. The first is the farmers' objection to having their children work on the school garden. They say, "We send children to school for study and not for work." Many schools failed in introducing gardening into the curriculum just because of this stubborn objection. We know this before we introduce it. We call on the parents, telling them that the school teaches children to write, read and count according to what they grow in the garden. After they have taken part in gardening they will be able to read, write and count the thing as well as to grow it. They can either bring the produce home or sell in the market. The parents are pleased with the arrangement and the school garden goes on well.

The second difficulty is the teaching of gardening in an ungraded school where students of different ages gather in one class. We have tried to solve the difficulty by differentiating the processes of the project and making assignments according to the ability of the pupil. Thus every pupil is kept busy and interested in the work which he is able to do.

Handwork in these schools consists of repair work, and the making of simple apparatus and equipment. The carpentry and masonry work of the school is for the most part done by pupils under the direction of the teacher. Apparatus needed for teaching science is, so far as possible, self-made. So is some of the ordinary equipment for the school.

Health work is carried on by the teacher under the supervision of a travelling doctor. The teachers are taught to examine the eyes, to give vaccination of smallpox and a few other simple practices. Treatment of trachoma has produced very satisfactory results. In these schools individual wash towels, tooth brushes and drinking cups are provided. We hope to add a travelling nurse for the three schools.

An example of group projects is found in the arranging for a reception of welcome given in honor of a prominent visitor. As soon as the students knew he was coming they called a meeting and with the help of the teacher made preparations for the reception. A student leader was elected to take the chair and another to record the minutes. The program was outlined and items assigned: welcome address, music, speech by guest of honor, singing by the student body, etc. Two students were elected to write a letter of invitation and two others elected to take the letter to the guest. All this was done in half an hour. Twenty minutes after he received the letter he was ushered to the platform and the reception began. A picture was taken by a student after the meeting.

The school building is open to villagers for public uses. It is the meeting place for the Cooperative Society, for the demonstration of scientific agriculture, the Farmers' Boxing Club, wedding ceremonies, and above all, the farmers' evening class. The evening class was formerly carried on by the teacher. But it was decided that the teacher, after the day's strenuous work, should rest in the evening, so a better plan was devised. In every village there must be some intelligent, public-spirited person who can and is willing to serve as evening school teacher. This supposition becomes a reality. You will find that there are not only teachers, but good teachers. We have tried such persons in the Swallow Cliff School and the result is wonderful. The tool we use is the *One Thousand Character Reader*, edited for the special use of the villagers. By spending one hour a day, the average farmer will soon be able to read vernacular newspapers and write common letters. Here one can readily see how the elementary school can serve to teach the adult as well as the young.

6.7 The Centre Village Kindergarten

Kindergartens are especially needed in Chinese villages. During the busy months the farmer's wife is occupied with much more work than at ordinary times. She has to help in farm work, prepare food and drink for farm workers, and carry on all the other household duties. Older children of elementary grades are called home to help on the farm, but the little children under five become a burden. It would be a great relief to the mother if somebody could be found to take care of them for her. Sometimes an elder brother or sister is kept at home simply for the purpose of looking after them. At other times the mother just sends the little ones with a bench to the school and asks the teacher as a special favor to watch them for her. All she asks is to have the baby sit on the bench and not move about. Here we can see the need for a kindergarten and all the problems it could help in solving. The village kindergarten will be a relief to the mother during the busy months and it will help to keep those older children at

school who would otherwise be needed to take care of younger brothers and sisters. But the kindergarten as it is can never hope to be introduced into the villages. For the ordinary kindergarten to go into the village is something like a camel trying to pass through the eye of a needle. The present-day kindergarten is aristocratic, foreign, and expensive. Before it can be introduced into the village, fundamental changes have to be made so that it may become more democratic, more Chinese and more economical. Various plans have been worked out in adapting kindergarten education to village conditions. The untimely death of our kindergartener, Mrs. Wang Lu Shenyü, has delayed the experiment for some time. But in the fall this experiment will be carried on in accordance with the policies mentioned above.

6.8 The Experimental Village Normal School

This school is located at the Morning Village, near to the Third Centre School, about one mile and a half from the First Centre School, and about three miles from the Second Centre School. This school aims to train village teachers so that they may possess the qualifications for village leadership. The objectives of the training are threefold: (1) To cultivate a farmer's physique. (2) To cultivate a scientific mind. (3) To cultivate the spirit of a social reformer.

The method adopted in the school is what we call "the combination of teaching, learning, and working." The method of working determines the method of learning, and this in turn determines the method of teaching. For instance, farm work is to be done on the farm, therefore it should be learned on the farm and taught on the farm. This is termed the "combination" method, as opposed to the "divisional" method prevailing in Chinese normal schools. According to the divisional method, the normal students are supposed to spend three years and a half on academic studies, the last half year for practice teaching, and then carry on real teaching after graduation. The combination method demands that the students teach from the start. The students learn through teaching under real, responsible and supervised conditions. With this method the students are compelled to learn not only the knowledge but also the methods of transmitting the knowledge. It is only through making others understand a certain thing that we may readily understand it ourselves. According to our plan, each student is required to take full charge of a class for a week, under strict directions, in each of the three centre schools.

The curriculum covers the whole field of life. All curriculum is life and all life curriculum. There are no extra-curriculum activities; the term itself does not suit our philosophy. The first group of activities is the life of the centre schools. This constitutes half of the credits. The ordinary normal school has practice teaching done in the "attached school," which does not possess organic unity with the normal school. With us the elementary school forms the centre of normal training. The elementary schools are founded before the training school. They are the mother; they are the dynamo. The training in the activities of the centre school is divided into six parts, namely: language and arithmetic, citizenship, health, nature study, gardening,

play and recreation. Each division is headed by a research supervisor. The normal students may choose one or two of the divisions and serve therein as assistants. Each supervisor, after having worked out the lessons and the methods, will hold a conference with the student teacher, demonstrate how it should be taught, observe how he teaches and help him to improve. The directing supervisor is appointed by the president and has control over the whole work.

The second group of activities is the administration of the normal school: clerical work, bookkeeping, business management, sanitation, and other work are being done by the students under the guidance of the supervisors. The whole school has only one laborer, who carries water. All other work is divided among the students and the supervisors. Even the cooking is done by themselves. This is rather a practical necessity because village teachers sometimes have to rely upon themselves to cook food when they are sent to communities not friendly to the new schools.

The third group consists of activities in controlling the natural environment. This includes scientific agriculture and forestation, fundamental handwork, and sanitation.

The fourth group consists of activities in village reform which includes village government, village mass education, cooperative societies, village surveys, and farmers' recreation. In doing social work, the area for the first stage is within a one mile radius from the school. For every village there are two persons designated to be responsible. There are now twelve villages included in this plan. As we have said before, our teaching and learning all centres at the doing, so this is the case with our social work. The course on village survey is not a classroom study but an actual survey of the twelve villages. The course on cooperative societies is also the actual promotion of such societies among the farmers, according to the strict principles required for the success of such societies. The other courses are run in the same way. The two persons for each village are expected to make friends with genuine farmers so that when these courses are conducted there will be sympathetic response from them. These two representatives from the school to the village form the vital link between them.

Fifth, there are the self-determined activities. These are planned and selected by the students themselves. They, for the most part, are concerned with the personal aspects of school life.

One of the outstanding characteristics of the school is that books are studied in the library. They are no longer studied in the classroom. Students come to the supervisor only when they meet difficulties in the books. Further, books are studied as references to the performance of life activities, and are no longer studied for their own sake.

Another characteristic is found in the fact that both supervisors and students appear in farmer's costume, sometimes with bare feet in straw shoes. The students are required to work as a farmer from the very day of their entrance examination. We have the conviction that we should be transformed into the farmer before we can transform him.

Then, you find little difference between the supervisors and the students. Here the demarkation is not sharp. Everybody teaches and all learn. "Teach others with what I know," "What I do not know I will learn from others," are among our mottoes.

We do not give diplomas to our students until they have run a school successfully for half a year. The connection between the normal school and its students is to be sustained even after they have left school for service. The travelling supervisor will keep the connection ever more vital.

6.9 The Department for Training Village Kindergarteners

The Experimental Normal School, beginning this fall, will create a department for the training of village kindergarteners. This department will centre in the activities of the Centre Village Kindergarten. It will admit girls from the villages for matriculation. The wife, fiancée, or relatives of the village teacher will be especially welcomed. Such a department has the following merits in its favor: (1) It will turn out kindergarteners to run the much needed village kindergarten. (2) It will open a new profession for educated girls in the villages. (3) If the village teacher's wife or fiancée would receive such training, he and she could both work in the same village. This in turn will have five important effects: (a) The village teacher will feel happier in the village; (b) since the wife is running a kindergarten, the economic condition of the home will be better; (c) the teacher's tenure of service in the village will probably be prolonged; (d) on account of the influence of the woman educator, female education in the village may make more headway than without her; (e) the teacher's home may serve as a model for the villagers. It is with these considerations that we intend to open the department in spite of all difficulties.

6.10 The Research Council

The Research Council of Village Education consists of research supervisors of the normal school and honorary research members. This council will make studies on all problems related to village education. It should be more emphasized in the future, as herein lies the hope of real progress in village education. College students have come into serve as assistants in the council. It is hoped that as the council develops, advanced students will come into take active participation in original researches for this most important undertaking.

6.11 Auxiliary Activities

The centre schools, the Experimental Village Normal School, and the Research Council on Village Education form the main pillars of the present movement of village education in China. Besides, there are a few other allied activities of the movement which should be mentioned.

1. *Dormitories for Visitors.* In the centre schools facilities are provided for persons interested in village education to stay for a shorter or longer period in order to acquire an insight into the working of these schools. Teachers from as far as Mukden, Szechwan, and Canton have availed themselves of this advantage. This arrangement will enable the movement to spread wider and faster.
2. *National League of Village Teachers.* This is an affiliated institution of the National Association for the Advancement of Education. The members have now reached one thousand. After the political situation has settled down this league is bound to grow. It has adopted a Village Teacher's Creed of eighteen articles. It issues a bi-weekly paper entitled "Village Education," which has a circulation of two thousand.
3. *Travelling Supervisor of Village Schools.* The National Association has secured the service of Mr. Ting, a most successful village principal, to help schools in other communities to improve. Any school wishing to reform has to send its principal to make a careful study of the centre schools. Then our supervisor will go to his school to make an intensive study. Then they both work out a plan for reform which is to be carried out by the principal with the guidance of our supervisor.
4. *The Village Clinic*. In the Morning Village we have established a medical clinic. The doctor, besides giving treatment to the village patients, trains the normal students on simple medical operations and conducts medical inspection of the children in the centre schools.
5. *The Farmers' Self-Defence League.* Real farmers in the twelve villages are given training in Chinese Boxing. Military tactics will be taught to them as soon as the government gives permission to do so.
6. *A Cooperative Society* on a small scale has been started at Yao Hwa Men. Another one will be organized soon in Morning Village. And it is hoped that the work of the societies will gradually develop and that farmers will be trained to organize similar societies by themselves.

This is a brief summary of the Village Education Movement in Nanking. Such work will be started at Canton, Wuchang, Chengtu, Peking, Mukden and Quenming as soon as possible. It is our hope that finally every province or even every suitable district will have a centre for this work. Our final goal is to train one million village teachers who will be able to lead the one million villages to the birth of a new life.

Chapter 7
MR. H. Chi's New Contribution

It has not been long since we witnessed Mr. Chi's ingenious invention of the Chinese typewriter; again, we are preparing to welcome the advent of his *New Chinese Dictionary*. Through his invention of the typewriter, Mr. Chi had availed himself with an insight of the nature of Chinese characters. This intimate acquaintance suggested to him the possibilities of simplifying the arrangement of the Chinese dictionary. As a byproduct of the typewriter, the new device of the Chinese dictionary was framed up by the end of last May. Having been privileged with a perusal of the manuscript before its publication and deeply impressed by the advantages of the new work, the writer wishes to take this opportunity to tell the public some stories about the new dictionary, either as a message of comfort to those who have become tired of the old dictionary or as a stimulus of encouragement to those who take interest in scientific investigation.

The old *Kang-shi Dictionary* has certainly made a great progress beyond other types of dictionaries in the fact that it has based its arrangement of vocabularies upon the order of the number of strokes of their radicals. It works alright when we have only words of one undebatable radical to find. The difficulties arise when we meet words of two, three or more radicals. The *Kang-shi Dictionary* only takes one radical into account, and classifies each word under one radical and one radical only. Thus it is not infrequent that a word cannot be found until three or four radicals have been tried. Sometimes, it even takes an hour to locate a single word. It not only wastes time and energy, but also discourages students from making further appeal to dictionary.

Therefore the first problem of simplification is how to enable a man to hit upon the right radical at once. This Mr. Chi has succeeded by using two methods. First, the definite prefixes and suffixes with which words can be found under a definite radical, and their exceptions are classified into groups according to their kinds. These are

Published on *The Chinese Student's Monthly*, Vol. 12, No. 2, Dec. 1916, signed by Wen Tsing Tao. The original note as follows: The new device of the dictionary has already been brought to China by Dr. C. Chu for publication. With a view of facilitating circulation, the dictionary has been made as a free offer to the Commercial Press to that effect. Both the dictionary and Mr. Chi's Index System, another byproduct of the typewriter, will be published soon.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_7

part of the author's keynotes with which every reader should be familiar. With a knowledge of these prefixes and suffixes and their exceptions, words composed of them can be found readily under their proper radicals. Besides those words with definite prefixes or suffixes, all other irregular words which are composed of more than one radical are classified under each of all the radicals which compose the word. This means that any word can be found under any radical that is a part of the word. It enables us to locate the word without going through trial and error. All words in the dictionary can be found with approximately equal ease. This plan is not cumbersome because it needs only nine hundred repetitions of words to accomplish the purpose. The internal arrangement of the dictionary furnishes us another merit. The arbitrary division of the old dictionary into sections according to Tsi, Chiu, Ying, Mou, etc. and the random locating of the radical and the word in the book rather than by index are eliminated. In place of the old cumbersome arrangement, the new dictionary is first divided into seventeen strokes of radicals, ranging from one to seventeen. For instance, all words with radicals of two strokes are put in section two, of three strokes, in section three, etc. Second, on the outer side of the dictionary seventeen side-Figs. (1–17) are indexed, designating at a glance where to find the radicals of a certain number of strokes. Third, on the front page of the seventeen sections, all radicals of the same number of strokes are printed. At the upper corner of each of these radicals, figures are indexed to show the page where words with any one of these radicals can be found. Fourth, the arrangement of the pages is continuous and the trouble of locating the page is eliminated. With these arrangements what the finder has to do is to count the strokes of the radicals, look at the side index corresponding to the number of strokes of the radical, open the book, locate the radical on the front page of the section, read the index at the upper corner of the radical and find the page accordingly, count the remaining strokes of the word besides radical, and locate the word according to the number of the remaining strokes. An experiment has been made by Mr. Chi and the writer to determine the approximate efficiency of the new system. The result shows that the rate of finding English words is about fourteen words per five minutes, that of finding Chinese regular words by the new method is about ten words per five minutes, while by the old method the rate of finding Chinese regular words is five words per five minutes, or one word per minute.

Put it into a nutshell, so far as the regular words are concerned, the efficiency of the new dictionary is one time greater, and in case of irregular words, it is tremendously greater than that of the old dictionary. It enables us to find any word in the dictionary within half a minute.

Besides these chief merits there are some minor points that need to be considered. The number of words in the dictionary is seven thousand; adding nine hundred repetitions, it makes the total of seven thousand and nine hundred. The selection of these words is based on the *Source of Familiar Quotations*. Brief synonyms and clear definitions are cited. In order to avoid confusion, only important classical phrases are quoted. So far as pronunciation is concerned, the Tsieh-yin of the common words are eliminated but those of the less common words are still retained. In addition, every word is accompanied by a romanized pronunciation of the mandarin language. For the time being, as no satisfactory standard pronunciation has been made, Mr. Chi

is obliged to adopt the method of Romanization contained in the *Chinese Students' Dictionary*, which is based mainly on Wade's system. Such are the features of Chi's *New Chinese Dictionary*. With the help of this dictionary, I am sure every student's work will be greatly facilitated.

Chapter 8
Creative Education

8.1 School and Society

At first school and society were entirely separate; more recently society was brought into the school. This was like bringing a beautiful bird into a cage so as to enjoy it and watch it.

Lately we have begun to take the school into society. The school is poor; it uses society as its school room and becomes rich. By taking the school into society, using the community as the school room, the educational process becomes: first, Rich; second, Natural; third, Real; fourth, Economical; fifth, in Harmony with the Progress of Society.

It does not go ahead too fast, nor lag behind. To invite a vocational teacher to come to the school is very expensive; to go to the industries of the community to learn gets better results and these results are all real and practical.

8.2 Education and Life

In the first stage of man's life education and life were one and the same, but as the need for formal schools arose they became separated.

Later, it was said, "Education is life." Education tried to bring as much of life as possible into the school.

I believe that life is education. The kind of education you receive depends on the kind of life you live. Hygiene text books and living hygienically are two things. Therefore we will get our education while we are living.

Published on *Education Review,* Vol. 25, No. 3, July 1933. Signed by W. T. Tao. The original note as follows: Notes from an address delivered to the International Educational Association of Shanghai, and to the Council on Primary Education of the China Christian Educational Association, reported by Clara Pearl Dyer and Isabelle Lewis Main.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_8

8.3 Education and Method

For many years, education was giving knowledge to the student; later, education was teaching the student to learn; still more recently, education is teaching the student how to work. This brings about a unity, in teaching, learning, acting. The method of acting determines the method of learning; the method of learning determines the method of teaching.

Creative education is the result of this method. Creative education means a transfusion of energy in the creation of a new order. It will imply that the whole of society is a school—not a room and 42 benches.

There are five steps in Dewey's reflective thinking:

1. The feeling of difficulty.
2. The location of difficulty.
3. The proposed solution.
4. The selection of one solution for trial.
5. After repeated trials, verify the results.

This philosophy came to China fifteen years ago, and was received with joy. Chinese scholars welcomed reflective thinking, so people just sat and thought. They recognized the difficulties and thought about them.

They were difficulties felt through books and lectures. These difficulties were manufactured in our heads. I propose to add one step before the feeling of difficulties. The first step should be action. Then the other five may follow and they will lead to more action. So education should begin with action. Then difficulties will be real, not felt simply through book knowledge, lectures, facts and figures, but experienced through action and followed by reflective thinking. I would give a new name to the whole: "Reflective action." Action will connect ideas and motor fibers and the electric current will come through. Reflective activity implies action of both brain and hands. We no longer have a class in society for hands, another class with head. All are hands and head.

8.4 Education and the Masses

In early education, ears and mouth only were used. The result was about inches of education, the distance between the ear and the mouth.

Later, eyes, ears and mouth were used. Chinese education is now in this triangular stage.

In the new education, hands and brain are connected. Action and thinking must progress together. Coolies use only action; intellectuals use only brains; both lead to defeat. Using both together leads to progress and invention.

There are two approaches to this universal education. (a) Teach farmers and workers to use their heads. (b) Teach scholars and students to use their hands. The

electrical lamps that shine upon us were built by thinking and experiment, step by step. They are the results of applied thinking. Reflective activity always brings invention. If brains and hands come together, there will be built a new civilization. By bringing both hands and head, a new world will be created.

Two treasures with us lifelong remain,
A pair of free hands and a great brain;
He who doesn't use his hands
Belongs to the dethroned King's bands.
He who doesn't use his brain
Has to endure hunger and pain.
He who uses both brain and hand
Can set up Heaven's kingdom on Satan's land.

8.5 Education and the Student

We have to begin this process in childhood. My children do this better than I do. Take the children out of the amah's hands. Cast out of them all fears. Then children will be little workers and teachers, the directors of work. Each will have a share in creation and be a creator.

The new school is not just a school; neither is it a factory. It is a place for collective living, a community. It is shop, school, and life. The school doesn't depend upon buildings, expensive equipment, wide playground. Every occupation uses sciences, hands and brain. Let the children use occupation as their school, and learn by working as workers and thinkers and creators.

We cannot create a new China and hand it down to future generations. We must educate the children and give them from the beginning their part in the creation of a new world.

It is the doer not the enjoyer who gets the education. Those who do must learn to enjoy; those who enjoy must learn to do. These are some of the proposals which I make to Chinese education.

Chapter 9
The Little Teacher and the Literacy Movement

The recent statistics of the Ministry of Education show that China has now ten million children in school, only one-eighth of what ought to be. Yet with the endeavor of the literacy movement in the past decade or so, there at least ought to be some forty million children who are able to read and write now. It is true that there are many factors involved, but the fact still remains that the method used in the whole movement is inefficient and needs reconsideration. As a result of thinking and experimenting for the last two years, I find the "little teacher" to be a way out. If used on a nationwide scale, the whole country would be educated in two years' time. As an illustration, let me give the following three instances.

(1) Some ten years ago, when I was working zealously for the literacy movement, my mother thought of learning to read too. My child of six was the only one that had the time to help her. As a result, my mother was able to read sixteen characters. Based on those sixteen characters, I sent her a letter, and she was able to understand what I wrote. A child of six could help his old grandmother—is not this a proof of the "little teacher's" ability? I think this is not only true of China, but also of children in the Western countries.

(2) After the close of the Hsiao Chuan Normal School, a number of children realizing the need of education, started organizing a school themselves. The children conduct all the management and the teaching, and it is of such a success that it has been registered. When I sent them a poem, which most of my friends thought to be unalterable, congratulating them on their success, they made a very nice suggestion which led to my changing of one of the characters in the poem. Is not this a further proof of the ability of the "little teacher"?

(3) Then a third proof happened last fall. Some seven children in one of the schools at Hwai-an started on their own excursions to various parts of Kiangsu province.

Published on *Education Review*, Vol. 26, No. 3, July 1934; signed by W. T. Tao. The original paper ended as follows: Dr. Tao's talk was followed by a note of thanks and a period of discussion which ended the morning session.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_9

> There was no one to lead them. They did their own planning, and earned their way through by giving talks in the various schools they visited. They were even able to save enough money to buy a number of books. Both the trip and the talks were a success.

The "little teachers" though young are able to achieve a great deal. But in order to ensure success, school teachers ought to help. These things need special mention here. (1) To start the work, villagers or city folks ought to be gathered together and told the need of education. This may be in the nature of a party or a social gathering or anything that serves the purpose. (2) Once the work is actually started, teachers ought to help in methods of teaching. (3) There is the supervision work to be done. The best way is to make the teaching of others a part of the pupils' regular work. They are required to hand in the work they are doing, to fill in reports, etc. This, by no means, increases the teacher's work. He can attend fewer meetings, drop out some of the useless tasks, such as correcting character-writing or the too-monotonous diaries written by children who have no variation in their everyday work. For the child, to be able to help two of the less fortunate children or adults, means not only that he will be more acquainted with his own work, but that he is also learning to serve others—the spirit of service.

Any facility that helps, like radio, a letter or a movie show, ought to be turned to the service of the movement.

There are now several places which have the experiment on a large scale: (1) The Shou Hai Kung Sheo Twan, (2) The Pao Shan District, and (3) The Tsui-Ping District, Shanghai. In the latter place, the organization is in the form of a military legion—five to a group, one child is to lead four others, these five groups again form a larger unit, and so on up, when the generalissimo of the complete unit is made the head of more than fifteen thousand people.

As all of you are working in the Christian elementary field, I hope you will endorse this plan of mine, and help push forward the movement.

Chapter 10
The New Mass Education Movement

A cultural revolution against an educational system as old as China itself is taking place in China today. This system made the Chinese language so difficult that it condemned 80% of the people to illiteracy. Requiring years of study, it was possible only for the privileged few to master the tens of thousands of Chinese characters necessary to read and write. The students and intellectuals, who call themselves "cultural workers," have taken upon themselves the task of romanizing the intricate alphabet and teaching it to the masses. This romanized alphabet, containing 28 letters, is known as *Latin Hua.*

In order to bring the new education to the people, a system of workers' and peasants' schools was created. These schools have no paid teachers. The students and intellectuals give one or two hours a day to train the masses, and after a time the masses develop teachers of their own. In nearly every class there are four or five persons, who have a natural aptitude for teaching and who, after a training of some months, can lead a class or a group on their own initiative. Thus you find peasants teaching peasants in the rural districts and in the cities workers' schools which are taught by the workers themselves.

The principle of the Mass Education Movement is that everyone who knows a little, even though he has attended school only a few months, should teach what he knows to others. This is the basis of the "Little Teacher" system. Even little children can be found playing the role of these "Little Teachers,"—the more able ones leading classes and others teaching groups of three or four. It is not uncommon to find girls and boys of five or six years teaching their parents, grandparents, servants, etc., to read and write.

A new psychology underlies this new mass education movement. Changes in life mean changes in education. This education need not and sometimes cannot be accomplished in an ordinary school. Therefore our education is not confined to the school form. Any place where the people live or congregate is essentially a mass

Written by Professor Tao Xing-zhi (spelt according to a new alphabetical system of written Chinese); first published on March 15, 1936, in *Voice of China*, Shanghai (No. 1, Vol. 1).

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_10

school, since real education comes from the contact of life with life. Thus our schools are held in courtyards, in corridors, in the streets, in the shops, in the village temples and in the army camps. The whole society becomes our school and all of life our curriculum.

Cultural workers are organizing this system of mass education throughout China. Similar organizations of musicians and cinema workers carry on the same activity, and propaganda for the New text books have been written and periodicals published in the *Latin Hua.* The Peiping and Shanghai alphabetical systems have been completed, and we are now working on the Fukien and Canton alphabets, since each of these provinces has its own dialect. It is estimated that an illiterate man or woman can learn to read and write with this new alphabet in one month. Thus after a very short period of training, the people can continue their education by themselves.

The new mass education movement, which was initiated in Shanghai, should not be confused with that type of education advocated by Mr. James Yen at Ting Hsien. In the Chinese language the Ting Hsien type of education is called "*ping min jiao yü*," meaning the common people's education, while the New Mass Education is called "*da zhong jiao yü*," meaning the education of the great masses. The difference in terminology implies fundamental differences in essentials. Ting Hsien advocates mass education, but in practice it results in an education of the few, while the new mass education aims at a real education of the mass, by the mass and for the mass.

This movement is entirely self-supporting. The Association for National Liberation Education is supported by a ten cent membership fee, and while contributions from sympathizers of the movement are always welcomed, the main activities of the society do not depend on these contributions, but upon the people themselves.

It is quite natural that this cultural revolution should be inextricably connected with the movement for national liberation. Mass education cultivates mass consciousness, and the movement aims not only to teach the people to read and write, but also to teach them the problems of today, and to guide them so that they will understand how to meet these problems. The test of the validity of any educational system is whether or not it can stand the test of reality. The masses need an education that will help them face life. The educational system that evades reality implies an intrinsic weakness which unfits it to perform its function.

Although the Mass Education Movement teaches national liberation, it must not be understood that it advocates a narrow nationalism. In spite of our national crisis, we have not forgotten to cultivate international-mindedness. International-mindedness is, needless to say, the foundation of world peace. The teachers of the masses in China dare not forget this important principle.

With the possible exception of India, there is no other country in the world where education has been so much a privilege of wealth as China. This new movement, developed and continued over a period of years, will make it possible to abolish the appalling illiteracy in China, to bring culture to the people, and to enable them to defend their national culture against foreign cultural aggressions.

Chapter 11
China: The Mass Education Movement

China is predominantly an agricultural country and a poor one at that, so that it cannot afford the expense of educating its whole people along Western lines. If China is to make its population literate in the next few years it must develop a technique of its own. This is now doing through the Mass Education Movement, which began twelve years ago but has entered upon a new stage during the last two years. The Movement has set itself to solve three of the most pressing problems that face education in China today. In the first place there is the expense of erecting new schools. Instead of putting money into buildings, the organizers of the movement conceived of the whole of society as a school. Temples, theatres, parlours and attics of private houses, and even outhouses, have been utilised as schools for the masses, and thus money surely needed for other projects has been saved.

A second problem has also been solved in a new way. Chinese peasants and workers have no money to buy knowledge and pay teachers. So the organizers of the movement lay it down that anyone who possesses knowledge has the responsibility of sharing it with others. The thirty or forty farmers who join an evening class, or come for instruction either before or after harvest when they have more leisure, are not only students but also teachers. They are encouraged to go home, even after the first lesson, and teach their wives and daughters what they have just learnt. Children, too, are acting successfully as teachers. A grandmother of fifty-seven is taught to read and write by her grandson of six. Teachers in the elementary and middle schools are therefore encouraged and helped to train their children to become "little teachers."

The term "little teachers" may sound curious, but in China these little teachers have acquired a great prestige. They have been able to deal more effectively than adults with one of China's special problems. Most Chinese women are illiterate and women teachers are very rare. But it is not convenient for a man to teach girls of

This was a report made by Dr. Heng-Chih Tao at the Seventh World Conference of the New Education Fellowship held at Cheltenham, England, in August 1936. Dr. Tao was one of the two representatives from China attending the conference. His report appeared later in the year 1936 in *The Freedom We Seek* edited by Mr. Wyatt Rawson.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_11

sixteen or seventeen. So children, who are in school in the daytime, become little teachers in the evening and teach the women and girls in their neighbourhood. This system has been extraordinarily successful, and wherever it has been adopted the literacy of the men and the women is nearly equal.

Certain dangers have of course to be guarded against. The system must be kept a voluntary one. But the children are enthusiastic, and as soon as they hear of it most of them want to become teachers and thus do a service to the nation. Another danger is that they may do too much teaching and thus injure their health. Care must be taken to prevent this from happening. It might be supposed that the knowledge they pass on is very faulty. In practice, however, it is found that they are very conscientious and by teaching what they have learnt make the subject-matter clearer to themselves.

The Mass Education Movement has tackled another problem, that of a simple Chinese script. Chinese characters, one picture for each word, are very hard to learn. A new Latinised script has been worked out for the Chinese language which has been tried in Canton, Shanghai, and the Northern Provinces. It can be understood by three-fourths of the whole nation, and a farmer can learn to read and write by means of it in one month.

With the solution of these three problems an instrument has been forged which will enable the masses to educate themselves without waiting for the industrialization of China. If she had to wait so long, it would be too late; without mass education China would be a ruin, losing her integrity and freedom. For, to be frank, Chinese education has now one aim—national liberation. If education fails to help China to make herself a free and independent nation, education is meaningless.

But when national liberation is emphasised, this does not mean narrow nationalism. A free and independent China will help world peace, for China has not the least idea of adopting an imperialistic policy. It seeks to cultivate in its youth the spirit of national liberation in relation to China and of international understanding in relation to the world as a whole.

Chapter 12
The People's Education Movement in China

The People's Education Movement started some twelve years ago when a group of professors and students plunged into the life of the peasantry and tried to work out a method of education which would be of real service to the peasants. It has been an effort to supplement what the regular school system cannot do. It has been an attempt to develop an education from native soil as against education imported from foreign lands which have different historical and physical backgrounds. It has been an attempt to develop an education for the great masses of toiling people as against the education for the privileged few. It has been an attempt to develop an education for the whole life as against the education for an abnormal intellect. In order to achieve these objectives we have laid down four conditions to guarantee its success:

1. The experimenters must live among the masses and learn from them;
2. The methods must be based on reflective acting instead of academic thinking;
3. The cost of education must be reduced to a minimum both in money and time;
4. A will to free ourselves from the bias and prejudices of the teaching profession.

These are some of the things that show a partial picture of the Morning Village Experiment (Shao Chuang). The chief results of this experiment are the formulation of the theories of Life as Education, Society as School, and the Unity in Teaching, Learning and Reflective Acting. The Shan Hai Labour Science Union and the Little Teachers came to answer the challenge of the Invasion of 1931 and 1932. When the Invasion penetrated into North China and the Peking students rose to call for its protection, our movement took the form of the Society of National Crisis Education

When the first part of this article was published in *Harijan*, October 29, 1938, the great leader of the Indian people Mahatma Gandhi prefixed a short note to it, which reads as follows: "When Dr. Heng-Chih Tao visited me some time ago I invited him to give me a note on the remarkable People's Education Movement going on in China. He has now sent the following instructive note which cannot but be useful to us in India."—M. K. Gandhi. It was reprinted in book form from the Indian magazine *Harijan*, October 29, November 5, November 19, 1938, by Life Education Association, Chungking, November 7, 1945.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_12

and cooperated hand in hand with the All-China National Salvation Association. Ever since December, 1935, the aims of this movement have been:

1. United defence of Chinese democracy;
2. World peace through international cooperation;
3. Self-uplifting of the people;
4. Free education for all.

It is only the last aim and the methods for attaining it that will receive detailed discussion here. Even here it is not linguistic literacy alone that is looked for, but also political and economic literacy. All the while we are trying our utmost to discover the simplest technique that will make it possible for an education of the people, by the people and for the people to be worked out so that our people will be qualified more and more for participating in the great struggle for a free China among the family of free nations.

12.1 The Scholar Ghost

A wrong conception of education with centuries' tradition behind it is in our way. Education in the old sense has been identified with book-reading. A scholar is called "*dushuren*" which means one who reads books. When you ask a professor what his profession is, in a very usual manner he would answer, "I am teaching books in Peking University." In the same way a student would answer, "*wo zai Beida dushu*," meaning that he is reading books in Peking University. While we value books as an important means of enlightening ourselves in past and contemporary civilization, we doubt whether reading books alone can lead us to freedom and doubt whether one has done justice to books by merely reading them. In more progressive circles such scholars are nicknamed as "bookworms." My friend, Dr. P. C. Chang, calls them "scholar ghosts." Here is a little poem of mine which gives a picture of such scholars:

> What is a scholar ghost?
> He lives along the Pacific Coast.
> He has bookish knowledge to boast.
> He has his eyes on the official post.
> He likes delicious food,
> And makes the half-starved farmers to be his hosts.
> When jobless, he teaches children,
> And makes all of them little scholar ghosts.

12.2 Hands and Brains Unite

Traditional education in China seems to have created two types of strange human beings. In the schools the students are fed with knowledge to swell their heads and are provided with little opportunity for the use of their hands. Servants are doing many things for them that should be done by themselves. The making of mud pie and the opening of a watch for examination are punished alike. From the development of the human race we know it was our hands that helped to make the brain. As our hands were set free by the erected position we began to work, and as we were working we made noises that were gradually selected to serve as our spoken languages. The written languages and tools are all the creation of our hands. The discouragement of the use of hands in the older schools has really defeated their own purposes of developing the brain. With this abnormal training the students have acquired a store of undigested and unrelated knowledges without being able to identify them with realities. They seem to have a big head which cannot think accurately in terms of the objective world. Therefore those who have had the opportunity of schooling come out with a big head and a pair of small hands, and in figurative speech, look somewhat like a kangaroo, having only the strength to pick up a pen and write a few lines. On the other hand the great masses of our people, doing the great bulk of work for the nation, are left without school education. While they are paying taxes for schools to run, they and their children have been deprived of every leisure hour for cultural growth. They have been forced to exist with the appearance of a small head and a pair of big hands. The Life Education Movement aims at the restoration of these strange human beings to normal life. We want to awaken the scholars to pull out their hands to work and awaken the great masses of people to blow something into their heads in order to think. The bringing into contact of the scholars with the peasants has achieved almost miracles. Both the scholars and the peasants have rediscovered something they had forgotten. The scholars, seeing the splendid productive work done by the peasants, cannot but cry out, “Don’t we have hands too? Why don’t we work?” In a similar way the peasants have rediscovered their brain: “We have head, sure, we have head, let us think!” Indeed real education must help to produce people who can think and build. What we need is an education for brain-directed hands and hands-motorised brain. This new conception of education is pictured by a poem, entitled “Brain and Hands Unite”:

> Two treasures with us lifelong remain:
> A pair of free hands and a great brain.
> He who does not use his hand
> Belongs to the dethroned king’s band.
> He who does not use his brain
> Has to endure hunger and pain.
> He who uses both his brain and hand
> Can create a new world on exploited land.

12.3 Labour Science Union

From the principle of the Unity of Brain and Hands we have evolved the idea of Labour Science Union. This seemed to be a very awkward term, but it tells the contents, methods and organization of our new education: labour to nourish life; science to understand life; union to protect life. This gives the whole content of education. Further, the methods of labour, science and union determine the methods of education which will no longer be purely academic. Finally, the term shows the nature of the organization. It is a richer term than school, because a school in the traditional sense may excel in science but offers very little opportunity for the students to work and cooperate. It is even a better term than a cooperative society which does not give enough attention to other phases of human life besides the immediate economic needs.

In practice the Labour Science Union takes three forms. First, those which apply the new principle in the strict sense and take the name of Labour Science Union, such as the Cotton Growers' Labour Science Union in Paoshan, and the News-Boys' Labour Science Union in Shanghai. In the former case, cotton-growing is labour, the seeking of a better way of growing cotton and a better understanding of life as a whole is science, and the organizing of the peasants engaged in growing cotton in such a way as to be able to protect their fruits of labour from exploitation as well as to participate in the greater protection of the nation and mankind against aggression constitutes the real meaning of a union. The improvement of the quality of cotton through a better selection of seeds has enabled a small community to reap an increase of 2,000 dollars averaging at $6 per acre. One-tenth of this extra income has enabled them to start a Children's Labour Science Union in the same village, aiming to give a better education to their children.

The News-boys' Labour Science Union on Bubbling Well Road, Shanghai, was founded in a very interesting way. One day it was noticed that these boys could not read the newspapers they were selling. We offered the service of a young man to teach them. This was accepted by the boys with gladness. Then they met with the difficulty to find a classroom. The boys were charged with the mission to find a place by themselves. Finally, the mother of Lv Kungyi, one of the boys, was generous enough to offer her only room for the use of these boys. They spent one hour a day with the voluntary teacher there. The newspapers became their text books. Headlines were their first lessons. They were given education free, but in turn they had the duty to share what they learned with their neighbours. The boys were self-supporting. Selling newspapers began to be regarded as a very honourable labour. Once united the boys became strong. They had a better chance to deal with the news dealers. Some of them had even won respect from enlightened police.

The second form of Labour Science Union is worked out under the name of schools. They have enriched their programme by incorporating some productive and socializing activities, but still keep the name of a school.

The third form consists of vitalizing the cooperatives with cultural and defensive features while strengthening the productive phase. They are Labour Science Union in reality but keep the name of cooperative societies. This movement will render its timely service to the millions of refugees.

12.4 The Little Teachers

The little teachers are the children who share education with others. During the earlier stage of development the most prevailing type of little teachers is school children who volunteer to help their home folks and neighbours to acquire the elements of knowledge. As time goes on even children of the street pass on whatever they have learned to their friends. The first hint of the possibility of the little teacher was suggested by an incident some fourteen years ago when my mother, then fifty-seven years of age, got interested in learning. She wanted to read my letters sent home and wanted to know something of what was going on in the world. The only teacher available for her was my second boy who was then six years old and happened to have finished the first reader. The grandma and the grandson played and studied. In one month my mother finished the first book. This happy incident did not arouse much enthusiasm beyond my family circle at the time. But the fact that a six-year-old boy, without a diploma from a normal school or a certificate from a superintendent of education, succeeded in teaching a fifty-seven-year-old grandma to finish the first reader, had made upon my mind a very deep impression which was one of the determining factors in discovering "the little teacher."

When Manchuria was invaded and Shanghai attacked in 1931 and 1932, we began to be convinced that the nation could not be saved without national unity through a general awakening of the whole population. This calls for a free education for all at the lowest cost and within the shortest period of time. Young men and young ladies with progressive ideas flooded into the villages in order to help the peasants to understand the national crisis. Some of them came to me for a word of guidance. My advice was simple: all come all served. But as the peasants became increasingly aware of the importance of education to themselves and their children, they and their youngsters began to flood the small schools with attendance. Not a few teachers were doubting how long they could keep it going on this principle. Frankly saying, some teachers were considering how to reduce the attendance by charging fees or by having an entrance examination. If this was allowed the whole purpose of people's education would have been defeated, for it meant a return to the education for the few. We tried our best to urge them to face reality and devise new ways to meet the situation. Under the pressure of necessity, they naturally delegated some able pupils to take charge of the surplus attendance. One day, in November of 1932 I visited the Shan Hai Labour Science Union and was amazed to watch a twelve-year-old boy Lü Peng handling a class of more than forty children. Every little soul was in his palm! In a flash the incident of the grandson teaching his grandma emerged from my subconsciousness. A meeting of the staff was called at once and I told them that they

themselves had already found a way to save the school and the nation. That is "the little teachers." With the rise of the little teachers we have been enabled not only to keep the guiding principle "all come all served," but in addition we have a new slogan, "they who cannot come will receive education on delivery without cash." Since then we have witnessed the little friends delivering education to housewives and cowboys who cannot possibly attend regular classes without breaking their rice bowls. This feature of delivering education and home teaching has made the little teacher system unique and differentiated it from the Lancastrian pupil-teacher. Another difference is found in the fact that sooner or later even the cowboys and housewives begin to share their education with others.

The little teachers are rendering one unique service to China, that is to help grown-up girls and women to acquire some education. Men teachers find it difficult to teach grown-up girls in the villages where old customs prevail. A young man daring to do so will run the risk of gossip and the girls will be scared away and he will have to teach benches and chairs! Women teachers are very few. The problem of extending education to women has puzzled us for many years. But when the little teachers come up this problem just melts like snow before sunshine. They can penetrate into the chamber of a bride and give her a lesson. The little ones are much more accommodating than the regular teachers. As a little teacher is delivering education to a peasant's home, if the housewife has not finished dish-washing, she can ask the little friend to wait for a while. The little friend will be glad to do so and take the opportunity to play a little while on the yard. In this way the little teachers have helped to promote women education. In the One Hundred Dukes Village, Kwangtung, there were in 1934 two hundred school children who volunteered to teach two thousand villagers of whom fifteen hundred were girls and women.

The little teachers are very clever in convincing the generation for further progress. A story may be of interest to all. Near the West Lake there is the Cave of Clouds and above the Cave there is a little tea growing community, called Wung Cha Hill, which has a school in a temple. This school has about one hundred "little teachers." Once a little teacher just twelve years old told me a very interesting story of how he converted his grandma to take lessons from him. He approached his grandma with a beautiful book. "Grandma, if you'd like to study this book, I will be glad to help you." The old lady answered, "My good boy, your grandma is too old to study. I am about leaving this world. What is the use of learning to me?" This was quite a stiff problem for the little boy to solve. But after having puzzled for a little while, he returned to Grandma, "On leaving the world, where are you planning to go?" "Well, I am a good woman, and am entitled to enter Heaven." The boy said, "Congratulations! But suppose the Angels at the Gate of Heaven should require you to sign your own name before you are admitted, what are you going to do?" Grandma seemed to be thoroughly convinced and immediately asked him to teach her how to write her name. "Bring me a pencil. Give me a piece of paper." She began to practice writing her name. A more interesting thing happened at midnight. In our country the grandma usually takes charge of the surplus children of the family. This boy was sleeping with grandma. At midnight he suddenly woke up and suspected that some insects were crawling up his legs! When he stretched his hand and felt, to his surprise, it was not

insects, but the fingers of his grandma, making crosses, circles and strokes. When she was asked why she did it, the grandma answered, "Well, I am practicing writing my name."

From our experience, the little teachers are very enthusiastic. A song gives a better picture of the little teacher's enthusiasm:

> I am a little teacher, you know,
> My heart is like a little volcano.
> I am not afraid of frost and snow;
> Melt ignorance wherever I go.

The little teachers are sometimes called "mosquito teachers." I presume most of us do not like mosquitoes. But there is one thing I can defend for them. When you have gangsters around you, the mosquitoes will keep you awake all night. Indeed, the little teachers today have gone far beyond the teaching of reading and writing. They are constantly bringing to the people songs, stories, news, knowledge and problems for discussion. The Sin An little teachers have even gone a step further by organizing themselves into a touring corps, carrying with them radio sets, news reels, records, and dramatic equipment. They have travelled through nearly all the northern provinces and visited many villages along the highways and army camps behind the battle fields. Wherever they go they give performances, shows and lectures, and start reading circles or discussion groups in order to keep the national struggle alive in the minds of our people.

The principle derived from the little teachers is very simple. Anyone who has learned a simple truth has the qualification to teach it and has the duty to share it with others.

Speaking from our experience the little teacher movement has shown the following merits:

1. The children learn more by teaching others. He who keeps his knowledge in the cold storage of his head learns the least.
2. Knowledge is no longer a commodity for sale. Education becomes a free gift for all. It is like the air which everybody can breathe, like water which everybody can drink, and like sunshine which everybody can enjoy.
3. The older generation and youths make progress together. The constant contact between adults and children in intellectual growth tends to make the old people younger.
4. It helps to solve the insurmountable difficulties of women's education and makes it possible for us to extend an essential education to half of our population which can be hardly reached by other means.
5. A new change in the school itself coincided with the arrival of the little teachers. Formerly the village school was a lonely thing in the country. Now with the little teachers as live-wires connecting the village school with every home, the whole village becomes the school, and the light of education radiates everywhere while the school is in turn vitalized by the stream of problems calling for solution. The lonely teacher in a ruined temple, joined suddenly with tens of little comrades,

> cannot but see a new vision in his profession and feel elevated for the historic mission that he is to fulfill. Mr. Tsao Dai-kiang, a teacher in the Temple of Emperor Shun, was about to resign because he found it difficult to keep his family alive with the meager salary at a Shansi village school. When on the point of resignation he came across the methods of the little teachers from a magazine called *Life Education.* He gave it a trial and sent out a message that has inspired many village teachers to stick to their posts. He said, "With the little teachers and the little workers as my comrades, I am confident that we can rebuild the village life in a few years. I feel as if the destiny of the whole nation is in the hands of teachers." In conclusion he wrote that he would not resign even if he should be offered a salary ten times higher.

The little teacher movement is not without its dangers. I may mention two. Firstly, the little teachers, under the control of over-enthusiastic leadership, are apt to be overworked. This will do harm to the child's health and retard the cause. As a rule we do not advise the little teachers to teach more than half an hour a day. Secondly, some politicians and dogmatic ministers have availed themselves to use these children as little propagandists. This is against our principle. A teacher is one who teaches truth and nothing but truth. In order to teach truth he has to seek truth. Free criticism is absolutely necessary. In order to prevent the abuse of children for propaganda, we must inject the anti-toxin of free criticism.

12.5 Relay Teachers

Another type of voluntary teachers, modeled on the same principles that govern the little teachers, are called relay teachers. The difference is found in age. The little teachers are below sixteen while the relay teachers are above sixteen years of age. The term "relay teacher" is derived from relay race, passing the banner to the succeeding runner. The best way to show the working of the relay teaching is to invite an audience to imagine themselves as the farmers of China attending an evening class in the village and the speaker as a country school teacher. The mission of the evening school teacher is not teaching the farmers as students but to help them to become relay teachers, who are supposed to go out to teach others not after four or five years' graduation; they are supposed to teach others right after the class is dismissed, every student becomes a teacher and every home becomes a centre of learning. It is quite surprising to find that one tenth of our farmers have the ability to lead independent classes. The rest can teach at least two friends, one on the lefthand side and the other on the righthand side. If the two friends are too poor to buy books, the relay teacher's own book can be shared by three. The relay teacher has got his lesson fresh from the evening class and he has to review it. In reviewing his own lesson he has taught his two friends. And in teaching his friends he learns more, more clearly and more profoundly. The moment one wishes to share his knowledge with others, his own

knowledge will have a high jump. “Pass the truth on to your neighbour” has been the motto for the relay teachers. It is very gratifying to see so many of our farmers and workers who have come to serve as relay teachers of their fellow men.

12.6 Relay Teaching Applied by Women Workers

Miss Chu Ping-yu, a woman worker in a tobacco company, Yangtsepoo, Shanghai, has done most excellent work in extending relay teaching to women workers. She works in Shanghai and lives in Pootung, about five miles distant. In Pootung, near her home, there is an evening school for the training of relay teachers, conducted under the auspices of the Shanghai Y.W.C.A. Miss Chu takes one hour lesson there every evening except Sunday. Before daybreak she crosses the Hwangpoo River and walks about two miles in order to enter the factory in time. At noon, the factory has one hour recess, releasing all the workers to take their lunch in the street. The factory is then closed and will not open until a few minutes before 1 p.m. The simple meal in the street lasts ten minutes. Miss Chu has a plan in her mind to help her sister workers to acquire some education by utilizing the rest of the time. First, she calls for her comrades to meet in an open place. However, the men workers crowd into the same place in order to watch what the women are doing. They are curious about these women because never before did they see this wonder-women gathering in the open air with books in hands and maps posted. The men are amazed to witness these women reading, discussing and singing songs. The presence of men has proved to be a great nuisance to the sisters. Miss Chu is finally forced to seek for a shelter. This she has secured when an elementary school principal has been finally induced to let her have one classroom for holding the recitation since his school children do not return until one o’clock. Since then the enrolment of sister workers increases by leaps and bounds and in a few days Miss Chu has to choose an able student from her class to be relay teacher of a second group. In a month she has to occupy all the rooms at the disposal of the good principal in order to meet the increasing demand. After all the rooms have been crowded new groups are formed in the homes of the sisters and capable relay teachers are selected by each group for the evening instruction. Thus the classes started by Miss Chu and her associates have become the training centre of relay teachers for women workers in that district and the light of education radiates wherefrom to every home that has come in contact with them. As time goes on, workers of other districts have caught the wind of what has been going here. Some of them have been inspired to carry on similar projects. Even those men workers who have caused some trouble to Miss Chu’s class begin to see the importance of this education and decide to start men’s classes, applying similar principle.

12.7 A New Script

The People's Education Movement is also interested in promoting a new script for the Chinese spoken language. The attempt of inventing a phonetic script for the Chinese spoken language started more than seventy years ago but the last attempt has proved to be the best and most fruitful. The scripts for the Northern, Shanghai, Canton, Amoy and a few other dialects have been worked out. The new script treats the Chinese spoken language as a polysyllabic language and has succeeded in eliminating the troublesome minute symbols for the different tones. It is this great merit that makes it surpass all the previous inventions. With the new scripts for the various dialects the peasants in different localities can learn to read and write letters in their own dialects in one or two months by spending one hour a day. How great is the amount of time saved!

The greatest and most urgent need of China today is to rally all the people around the central thought and action in resisting Japanese aggression. We must not hesitate in mobilizing all the vehicles of communication for achieving this unity. The New Scripts are some of the best vehicles at our disposal and must be used to their best advantage in spite of all the difficulties in the way.

For want of space I shall present only the New Script for the Northern Dialect. The six vowels are: a as a in papa, e as e in after, i as i in is, o as o in home, u as oo in food, y as the German ü. The twenty-two consonants are: b as be in Berlin, c as ts in Tsitsihar, ch as ch in child, d as de in wonder, p as p in part, r as r in run, rh as r with tongue drawn back and concavely pressed upon the jaw, f as f in for, g as g in girl, j as y in yes, k as k in kind, l as le in let, m as me in men, n as ne in Brennen, ng as ng in king, s as s in see, sh as sh in she, t as te in Terman, w as woo in wood, x as he in Herman, z as z in zinc, zh as ch with tongue drawn back and concavely pressed on the upper jaw. The fifteen compound vowels are: ai as i in high, ao as ou in out, ei as a in fate, i.e. as first i in legitimate, ou as eu in Pasteur, with the low jaw extended out, ia as ya in yard, iao equals i plus ao, iou equals i plus ou, iu as eu in Europe, uo equals u plus o, ua equals u plus a, uai equals u plus ai, ui equals u plus i, ye equals ü plus e, yo equals ü plus o. The fifteen nasal vowels are: an, ang, en, eng, ian, iang, in, ing, uan, uang, un, ung, yan, yn, yng. The three variable consonants are: g, k, x, which change into soft sounds when they appear before i and y. These complete the New Script for the Northern Dialect. The Northern Dialect can be understood by three-fourths of the whole population. If the New Script of the Northern Dialect could command a universal adoption, three-fourths of our illiteracy could be wiped out in two or three years. The New Script has received great momentum during the last year. In one city alone 300,000 have learned the New Script and can read publications published in it. It is hoped that the government will see the importance of its adoption at least as one of the alternatives and use its prestige and influence to spread it among the less fortunate of the population who have neither time nor money to learn the thousands of Chinese characters which will take years to master.

12.8 Society as School

Another conception is to regard the community as our school, utilizing all the available resources for the uplifting of the people. An application of this idea is to utilize temples, tea-houses and every possible vacant place for reading circles, discussion groups, etc. Our policy is to spend as little as possible on buildings. Wherever a room will not be available, the shade of a tree will do. Bigger meetings are always held in the open air. The nature-made auditorium is indeed magnificent. With the blue sky as our roof, mother earth as our floor, the constellations as our walls, the moon there as our lamp, our farmers are holding their mass meetings and forums. It is in such an auditorium that the peasants of China are singing their songs, telling their stories, learning their simple truth, and discussing national and international problems.

12.9 Birth of a New Peasantry

Under all these forces operating in the villages, taking command of them and marshalling them, a new peasantry is rising in the East. The farmer in *Good Earth* trying all the time to get more and more land for his own family in order to become richer than his fellow farmers is no longer an example for others to follow. The present-day progressive farmers in China want to have land enough for every farmer to lead a decent life. It is for this reason that they take so great and heroic a part in the struggle against Japanese aggression. It is also for the same reason that they want to unite all the people in action in order to insure the final victory. Here is a picture of this New Peasantry:

Dancing of the Hoe

Take up your hoe.
Take up your hoe.
Cut off the weeds,
The crops will grow.

Drive off your foe!
Sons of the Ancient Country.
Under the hoe,
There is liberty.

Hail Revolution!
The hoe must defend.
Long live the hoe!
Fight to the end.

When fighting alone
The hoe cannot stand long.
Machines and hoes unite,
A new world is in sight.

Chapter 13
War in China: Struggle for Liberty or Slavery

China is struggling for ideals that it holds in common with Canada: ideals of peace, freedom, justice and democracy.

Peace with equality, enough to eat, liberty and justice are what the Chinese people want.

Democracy is an old tradition in China. A great Chinese once said, "Heaven sees through the eyes and hears through the ears of the people." This is a cardinal principle of the Republic of China.

Japan's eyes are bigger than her stomach. While you are listening to me, every minute of the time, five human beings are being killed or wounded in China. Yet it will take Japan 400 years to wipe out China at that rate.

The Chinese people have made up their minds to stop the march of Japan. We have achieved unity in our country through our determination to resist the oppressor.

Dealing with the Japanese allegations of the cause of the struggle, there are five chief ones, and none of them valid. To each we gave the following objections:

1. Japan must expand because of overpopulation—China formerly admitted Japanese without even demanding passports. While the Japanese declared their country overpopulated, they have encouraged a high birthrate instead of controlling it.
2. Japan is fighting for the friendship and cooperation of China—an odd way to get it.
3. Japan wishes to increase trade with China—they have destroyed that great trade.
4. Japan wishes to civilize China—all the civilization of Japan and much of that of the world as a whole has been derived from China.
5. Japan is trying to stop the spread of Communism—it would be more sensible to attack even England on this score, for China is a highly individualistic nation, and England, on the other hand, harbored Karl Marx while he wrote *Das Kapital* and the *Red Flag* was written by a man from Tipperary.

A speech made by Dr. Heng-Chih Tao in Vancouver, Canada, in April 14, 1938. The report of the speech was published in the Vancouver newspaper *Sun* on April 20, 1938.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_13

Real reason of the Japanese attack is the desire to monopolize the raw materials of China, and to secure more cheap labor.

One of China's main sources of arms supply is Japan. Our mobile army gets behind the Japanese forces and captures large supplies of material.

It is not correct to say the Chinese are conducting guerilla warfare, for they do not fight as civilians, but as authorized, uniformed troops. The mobile forces merely fight without a base and on a highly mobile system.

The war in China is not only a life or death struggle, it is liberty or slavery. For us, liberty is dearer than our lives.

Chapter 14
Education for All

1. Name of Project:

A Preliminary Plan of Promoting Democratic Education for 450 Million People in China.

2. Auspices:

Life Education Association and Yu Tsai School.

3. Guiding Principles:

1. Democracy First. To learn democracy by living a democratic life. Fundamental reconstruction of the schools and the school system according to democratic ideals needed in order that an education of the people, by the people and for the people may flourish in China. Democracy is not only penicillin for China's illness but also blood transfusion giving the Chinese people new vitality to create a better country.
2. Education for all. Equality of opportunity for boys and girls, men and women, adults and children, irrespective of differences in religion, race, wealth and class to which they belong.
3. An all-round education. Heart, head, hands unite. Unity in political, economic and cultural literacy. Health, science, labor, art, and democracy will be woven into a harmony of life.
4. Education for the whole life. To cultivate an appetite for learning. Learn to live; live to learn. Learn as long as we live. Once the habit of learning is established, a lifelong progress of the individual is insured.
5. The foundation of democratic education should be laid on as early as babyhood. Perhaps at the present, the best and most economical way to approach the problem is to teach the babies through teaching the parents and brothers and sisters, especially through teaching the mother, sisters, and women servants.

This is the reprint of the pamphlet *Education for All—A Preliminary Plan of Promoting Democratic Education for the Four Hundred Million People in China* published by Life Education Association, Chungking, September 18, 1945. Some slight alterations, however, have been made according to the author's manuscript.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_14

6. Recognizing China is still an agricultural country and is bound to be very poor, we must offer to the people wholesome cultural food at the lowest cost. By utilizing the handwriting class of 12,000,000 ordinary school pupils for copying people's readers, in a month we can have 12,000,000 books for the people to use. Daylight classes are preferred in order to save oil. Chopsticks can be applied with water on table to practice writing. Sign boards on the street can serve as a lesson if text books are not ready. High cost education means no education or education for the very few.
7. Society as school. Mobilizing all possible forces, institutions and personnel already existing in society to render this great service to the people. Temples, tea-houses, prisons, army camps, shops, factories, disabled soldiers hospitals and vacant houses and rooms of ordinary schools should be utilized as reading circles or training centres. The 80 million adult literates with a period of reeducation can serve as teachers helping their family members and neighbors to make progress.
8. Cultivate a sense of responsibility, a feeling of honor and an inner urge to share learning with others. One who has learned a truth carries with him the duty and the privilege to transmit that truth. One who has learned a word has the qualification to teach that word and also has the duty to teach that word; after he has acquired the appetite for intellectual sharing, he will consider it a pleasure to do so.
9. Under the principle of common sharing of truth with our fellow men we have developed the little teachers as vanguards of free education. Since the first little teacher came to our consciousness some twenty three years ago, it has come to acquire certain merits which are essential to the spread of education in such a country as China.

(a) The little teacher system has been found to be the most effective weapon in solving the difficulties of women education.

(b) Adults taking lessons from children cannot help being reborn as children and catch the spirit of youth.

(c) Knowledge in the hand of the little teacher is no longer a commodity for sale but a free gift for all.

(d) The little teacher learns the subject matter more clearly and thoroughly from teaching it and learns many important things from the people whom he teaches.

(e)The enrollment has changed its character. All come, all served; those who cannot come can receive education on delivery without cash.

(f) The school itself has changed, and magnified many times. The community has become the school and the so-called "School" has become one of the classrooms, or more realistically, a powerhouse, sending light, heat and power through the little teachers as live wires to the homes of the community so that all members can enjoy all that is generated. Then the little teachers bring in turn from the little dynamoes of the homes everything that makes the central powerhouse more powerful in rendering its service to the people.

(g)The lonely teacher in the country school has also changed. He is no longer teaching, living, cooking, struggling alone. In a stroke he has become a captain of

fifty or a hundred little comrades, who are no longer little bookworms, but all active little teachers, little workers, little fighters and above all little builders of China's Democracy.

10. The principle of common sharing of truth not only gives rise to the little teachers but also gives birth to the relay teachers. The ablest teachers of the people I have ever seen have come out from the great masses of the people, from the peasants, the workers, the artisans, and the shop apprentices. They begin to help others in an informal way as soon as they themselves have had only a few lessons. In other words they have become relay teachers. At this stage, they are most enthusiastic, and the able ones can be developed as the best relay teachers of the people.
11. The greatest emphasis is to be put on the education of the people in villages and recovered territories.
12 Encouraging the people to study with a job in hand. Never throw away the rice bowl for a school diploma.
13. Using Romanized (Latinized) scripts whenever and wherever it is necessary and possible.
14. Fullest utilization of the radio, cinema, airplanes, railways and steamships to convey ideas, personnel and materials of "democratic education" to the farthest corner of the country so that the most backward part of the country can be democratized at the earliest possible date.
15. Encouraging people's initiative and subsidizing local experiments.
16. Discovering and selecting talents from the masses and recommending them to Yu Tsai School or other suitable institutions for special and advanced learning.
17. The project confines itself in researching, experimenting, training, publishing, demonstrating, promoting, motivating activities and making recommendations to the government and other agencies for reference and nationwide adoption.
18. Exchange of information and experience with other nations in regard to the progress of democratization of education.

14.1 Possibilities of Realization

In applying the principles stated above a dozen years ago, the Shan Hai Labor Science Union achieved universal and free education in 25 villages in half a year without costing the government a cent. The movement under the leadership of Life Education Association spread over 23 provinces in 9 months and continued to spread until thought control set in and since then it has dwindled with the retreat of Democracy, except of course in the 17 liberated areas where the little teachers have been most flourishing and are still multiplying themselves for the service of the 100 million people living there. Recently with the return of the democratic tide, one school, the Yu Tsai School alone, has extended educational opportunities to 4,500 adults and children in its vicinity. If the 113 colleges, 2,278 middle schools, 218,758 elementary schools and 79,550 social education organizations under the control of the Ministry

of Education should do the same thing with the same principles at the same rate, they might, in their combined effort, carry the 350,000,000 people with them in continuous learning and progress. Of course, the uneven distribution of these schools should make a big discount. But under the inspiration of Democracy, with the government power [in] back of it, readers and materials ready for use, and nationwide voluntary promotion and competition flourishing, the 300,699 institutions armed with the little teachers and relay teachers can hardly have any doubt to reach 100,000,000 people in a year; with the assistance of the reeducation of the 80 million literate adults, they could accomplish the whole job in four years, and making allowances for all unforeseen obstacles in the way they could accomplish complete success at most in ten years. Once the habit of learning and the habit to share learning with others have been formed they will march on with their own momentum, and continual progress toward Democracy is likely insured.

14.2 First Year's Budget for Starting the Movement (October 1, 1945—September 30, 1946)

(a) Research Institute $140,000 gold

In the light of democracy, studying the problems, difficulties and methods in regard to

(1) Education of the peasants.
(2) Education of the workers.
(3) Education of shop employees and apprentices.
(4) Education of disabled soldiers.
(5) Education of women.
(6) Education adapted to Mongolian life.
(7) Education adapted to Tibetan life.
(8) Education adapted to Miao life.
(9) Education adapted to the life of the Chinese Turkistan.
(10) Education of abnormal children.
(11) Education of prisoners.
(12) Health education.
(13) Science education.
(14) Handicrafts, agricultural and industrial arts education.
(15) Drama as a means of people's education.
(16) Music as a means of people's education.
(17) Painting as a means of people's education.
(18) Further studies into the little teacher system.
(19) Reconstruction of the existing educational system and army education.
(20) Reeducation of the literates and leaders.

Research Professors 40 at $1,000	$40,000	
Research Assistants 80 at $500	$40,000	
Travelling Expenses	$10,000	
Library	$20,000	
Building	$10,000	
Equipment	$16,000	
Letters and Telegrams	$2,000	
Miscellaneous	$2,000	
Total	$140,000	

(b) Administrative Expenses		$60,000 gold
Director's Secretariats 20 at	$500	$10,000
Field Directors 30 at	$1,000	$30,000
Travelling Expenses		$5,000
Building		$1,000
Equipment		$12,000
Letters and Telegrams		$1,000
Miscellaneous		$1,000
Total		$60,000

(c) Institutes for Training the Promoting and Demonstrating Staff at 10 strategic centres in recovered areas and ordinary districts		$600,000 gold
Professors 100 at	$1,000	$100,000
Promoting and Demonstrating Staff: 25,000 members to receive training from one month to three months		
(1) Partial subsidy for travel		$150,000
(2) Partial subsidy for food		$150,000
(3) Buildings 10		$10,000
(4) 10 sets of School Equipment and 100 sets of Radio, Cinema, Dramatic, Musical, and Medical Outfits		$150,000
(5) Printed Materials for 25,000 Members		$30,000
(6) Miscellaneous		$10,000
Total		$600,000
(d) 100 Demonstration Centres: 100 in recovered areas and ordinary districts		$100,000 gold
Superintendents 100 at	$500	$50,000
Assistants 100 at	$400	$40,000
Reading Materials for 1,000,000 people furnished by the printing office without cost; Demonstration Outfits to be relayed by the Training Centres without charge		

(continued)

(continued)

Miscellaneous		$10,000
Total		$100,000

(e) Subsidies for 5,000 local organizations:

Local schools or organizations which wish to extend democratic education to the people may apply for books, publications, technical training, and demonstration on the condition that the local agency agrees to bear part of the expenses (from 1/10 to 1/2) according to the financial condition of the applicant. Books and publications within the limit of 5,000,000 to 9,000,000 sets will be supplied by the printing office without extra charge to the budget.

Technical training and demonstration will be given partial subsidies for food and travel by the training centres and incur no additional expenses.

(f) An Editorial Board and a Printing Office which are capable of keeping 10,000,000 people in constant supply of cultural food and capable of further development. In the first year we hope to produce four People's Readers, 10,000,000 copies; the first shelve of The People's Library consists of 100 books, one set for each Reading Circle of 10 persons, so we need 1,000,000 sets, totaling 100,000,000 separate books; then monographs of research, periodicals, and material for 25,000 members in the ten Training Institutes, 100 Demonstration Centres, and guide books for 1,000,000 little teachers; finally a weekly Magazine for each of the 1,000,000 Reading Circles. $1,100,000 gold

Administrative Expenses		$20,000
Editors 20at	$700	$14,000
Printers 20 at	$700	$14,000
Printing Machines and Complete Outfits		$46,000
Ink		$6,000
Paper		$1,000,000
Total		$1,100,000
Grand Total		$2,000,000 gold

14.3 Financial Campaign

It is our plan to raise the equivalent of $1,000,000 gold from our allied friends who are interested in China's progress. The Chinese Campaign has been started since September 18. We hope to enlist the interest of 100,000 Chinese friends who will give contribution to match the allied donation.

14.4 Results Expected

If conditions should prove to be favorable with this fund of $2,000,000 gold, we could introduce in the first year 6 million to 10 million people to the elements of democratic culture and turn all of them into fishermen who will fish people for Democracy; this will give great momentum and stimulus to the next and next year's movement and it will not be too ambitious to expect that within a decade the 450 million people of China with both individual and collective appetite for learning and to share learning will become the indestructible pillars and invincible defenders of Chinese and World Democracy.

Chapter 15
Yu Tsai School for Talented Refugee Children

15.1 The Founding of Yu Tsai School

In order to have a better understanding of Yu Tsai School it is necessary to give some explanation of how Yu Tsai has come into existence and how the school has proceeded to discover and nourish especially the scientific talents when they are very young. Among the influences that have given an impetus to my founding of a school like Yu Tsai, three persons stand out as beacon lights: Faraday, Thomas Alva Edison and Sanderson of Oundle.

Faraday spent his boyhood in serving as an apprentice in a book-binding store owned by Mr. Ribeau. He was slow in his work. Other apprentices made complaints to Ribeau about his slowness. But Ribeau remarked sympathetically that while Faraday was binding his book, he was eating it too. He told them that anyone who was as studious as Faraday would have his tolerance. Once Faraday came to a topic on electricity when he was binding an Encyclopedia and found only two pages on so interesting a topic which of course could not satisfy his appetite. Having read it with a hungry mind, he made the decision: "Some day I shall write a book on Electricity." This he succeeded in after he had found his way into Humphry Davy's Laboratory through the help of a customer who offered tickets to Faraday for attending his lectures. As school education has not become universal in China, it is reasonable to estimate that a great many talents are imbedded under the rock of apprenticeship. Here is a rich mine of genius for modern educators to explore. And Ribeau's sympathy, understanding and tolerance are worthy examples not only for heads of stores and captains of industry but also for school masters to follow.

The childhood of Thomas Alva Edison and the sympathetic care of his mother, Mrs. S. Nancy Edison, have given a great impetus to my founding of Yu Tsai. As you know, Edison, when a boy, was fond of playing with chemicals. Being dissatisfied with by his old-fashioned teacher, he was dismissed after only three months' schooling. His mother had a better understanding of her boy and allowed him to

First published in book form on September 18, 1945, by Yu Tsai School, Beipei, Chungking.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_15

continue his experiments in the cellar and taught him history and geography herself. It was under the care of such a kind mother and the push of his own genius that Edison made so many contributions to science and to the welfare of mankind.

Two things impressed me: for one who is gifted with scientific aptitude the study of science should begin early and teachers of gifted children should learn more from the attitude of Edison's mother.

By the end of 1931, just before the outbreak of the first Shanghai War, I had completed the translation of *Sanderson of Oundle* for the Commercial Press but unfortunately the whole manuscript was burnt away by Japanese fire and the book never published. Ever since, Mr. Sanderson's idea has become my best friend and guide. His emphasis on the spacious and the bountiful has found its realization in Yu Tsai; the fact that visitors often get the impression of Yu Tsai as a "Children's University" can be explained partly by the constant presence of Sanderson's idea. Then his idea of personified and socialized science appears to me most important. To lead a scientific world and manage it according to scientific principles is Sanderson's best contribution and advice to mankind and all posterity. We have been struggling to put these important ideas into practice against age-long prejudices, anti-scientific habits and traditions.

15.2 Threefold Criteria of Yu Tsai School

1. Absorbing: On the basis of the child's being continually absorbed in certain specific activities, and through special provision of environment and nourishment, we aim to nurse and guide the young talent to full growth, penetrating into the field of the Unknown	Toward creative life
2. Understanding: On the basis of the child's general intelligence and through a liberal education, we aim to nurse and guide the young talent to attain a deeper understanding of his own line as well as a broader understanding of the relationships of different phases of life and the historical development of the universe and human society	
3. Loving: On the basis of the child's readiness to help others and through community life, we aim to nurse and guide the young talent to develop a higher love for mankind	

15.3 The Guiding Principles of Yu Tsai School

1. One Great Brain.
2. Two Strong Hands.
3. Three Circles—The school badge is represented by three circles. The circle is symbolic of open-mindedness, ceaseless endeavor, and unity in purpose and action. One circle represents Unity of the School; another one represents Unity of the Chinese Nation and the third represents Unity of the Democratic and Progressive World.
4. Four Keys to Cultural Treasures: (1) Chinese language, (2) One foreign language, (3) Mathematics, and (4) Scientific methods.
5. Five Roads to Truth: (1) Acting, (2) Learning from books, (3) Learning from teachers, (4) Learning from friends, and (5) Reflecting.
6. Six Groups of Studies: Yu Tsai School has six groups of special studies: (1) Music, (2) Drawing, (3) Dramatics, (4) Literature, (5) Natural Sciences and (6) Social Sciences.
7. Seven Days of Collective, Creative Living.
8. Eight Advisers: (1) What? (2) Why? (3) Who? (4) When? (5) Where? (6) How? (7) What number? (8) What direction? The first six advisers need no explanation, 7) and 8) are newly added to cultivate a conception of accuracy and a dynamic outlook.
9. Nine Times Nine Difficulties: Hsuan Chuang of Tang Dynasty, as a legend told us, passed through eighty-one difficulties before he could get the Buddhistic Scriptures from the Western Paradise. We must take it as a matter of fact the rubs and worries of life.
10. Tenth power of strength with a pure heart to win the battle of life.

15.4 Facts about Yu Tsai School

Aim: Education for gifted refugee children.

Grade: Primary School and Middle School. Preparations are being made for founding a professional school.

Curriculum: The school is running all year round. 3/4 of time for general education, following the Ministry Standard and 1/4 of time for special studies in accordance with the pupil's own interest and aptitude.

Special Studies: They consist of elective courses in Music, Dramatics, Painting, Ballet, Literature, Natural Sciences, and Social Sciences. Two more elective courses, Agriculture and Industrial Arts will be opened as soon as preparations are completed.

Staff: Teachers holding academic degrees from abroad, 9; teachers of college graduation standing, 33; teachers and officers of high school graduation standing, 19; total number of staff members, 61; family members of staff, 17.

Students: Regular students, 320; field students, 19; students in village reading circles, including farmers, coal miners, women, poor children, 1,500; students

receiving lessons in Music Clubs, 140; total number of persons receiving Yu Tsai education, 1,960. Among the 320 regular students, there are 191 boys and 129 girls; 198 refugee and very poor children and 122 self-paid children from 17 provinces and 2 foreign countries.

Workers: School and farm workers, 40.

Equipment: Books, 22,000; Pianos, 4; Violins, 6; Cello, 1; Scientific apparatus, more than 1,000 pieces; Land, 55 *mow*, owned by school; 300 *mow*, rented.

Financial Status: Funds for the new refugee children are provided for by UCR and other friends, including an allowance for offsetting, to some extent, rising prices due to inflation. But for the maintenance of the refugee and poor children formerly admitted, funds are far from being sufficient. The month of January began with a budget of expenditure of $590,000, and due to high jump in prices, the budget for August has increased to more than 400% amounting to CN$2,400,000. Against this sum UCR will grant $1,400,000, British Aid to China will give $170,000 (2,000,000÷12), the Middle School Relief Committee will give $160,000, the National Relief Commission will give $15,000, plus CN$468,000 to be supplied by friends of Yu Tsai and other sources, making a total of CN$2,213,000. us the school has a deficit of $187,000 for August.

Urgent Needs:

(1) Reenforcement of scientific apparatus	$5,000,000
(2) Raising teachers salary from $8,500–15,000, 60 teachers totaling $390,000 a month	4,680,000
(3) Improving nutrition, $1,000×316 totaling $316,000 per month	3,792,000
(4) Balancing the budget for 12 months ($187,000 ×12)	2,244,000
(5) Capital Outlay for reenforcing the Research Institute of Life Education	5,000,000
(6) Capital Outlay for founding the Agriculture Department	3,000,000
(7) Capital Outlay for founding the Industrial Arts Department	7,000,000
(8) Scholarships for 50 more poor & talented children ($8,000 a month per child, amounting to about $100,000 for a year)	5,000,000
Total	$35,716,000

15.5 Hands and Brain Unite (School Song of Yu Tsai)

Two treasures with us lifelong remain:
A pair of free hands and a great brain.
He who doesn't use his hand,
Belongs to the dethroned King's band.
He who doesn't use his brain ,

Has to endure hunger and pain.
He who uses both brain and hand,
Can set up Heaven's Kingdom on Satan's Land.

Chapter 16
Answers to Questions About Yu Tsai School

—To Mrs. Louise K. Rugg

1942

My Dear Mrs. Rugg,

Two copies of your kind letter of March 16th have just been forwarded to me by YWCA from Chengtu. It reminds me of the pleasant hours we spent together when you and Professor Rugg visited China years ago. I heartily congratulate you upon serving on the China Aid Council and participating in the splendid work of the United China Relief[1] which is interested in giving material as well as cultural help to Chinese War Orphans to some of whom I have had the honor to render my service during the last three years. It is most delightful to learn that at last my brief conversation with Miss Gerlach[2] has been made known to friends so far away in space. You are right, "We are now at War together." Indeed, we are fighting together for a common victory—the victory of liberty over fascism and Hitlerism. The war may not be a short one. Children grow fast. Whosoever give the best care to their children will win the real victory. It is a most noble act to extend love of one's own children to children of other lands.

In compliance with your request, let me answer your questions in the order you asked them:

1. We have 165 children in our school. Nine-tenths of them are refugee children who have lost their homes because of Japanese invasion. Of the refugee children, more than half are without parents and are real orphans. But even those who have parents cannot receive any support from them either because family fortunes have been lost or because high cost of living has reduced their parents to marginal existence.

[1]The United China Relief consists of the China Aid Council and many other members.

[2]Miss Gerlach: Talitha Gerlach (1896–1995), born in U.S.A.

Dr. H. C. Tao gave on this letter his address as "Yu Tsai School, Beipei, Chungking, China" and the address of the addressee as "The Walt Whitman School, 25 East 78th Street, New York, U.S.A."

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_16

Therefore, the entire burden of subsistence and education of 150 children falls upon the school.

2. The school started in the fall of 1939 with a budget of 3000 Chinese dollars a month. It has been steadily increasing until now it amounts almost to 40,000 Chinese dollars a month. Still, our budget is lagging far behind in view of the fact that the index of the cost of living has had a much greater increase during the same period.

Average Monthly Appropriation for the first 5 months, 1942

A. Administrative Expenses	$1,500
B. Salaries and Food of Staff	8,000
C. Housing Cost	2,000
D. Food of Refugee Children	18,000
E. Clothing	3,000
F. Medical Care	1,000
G. Equipment	2,000
H. Light and Fuel	1,000
I. Printing and Text Books	1,500
J. Miscellaneous Expenses	1,500
Total	$39,500

3. The total cost per child in our school is about $240 a month, including medical care, clothing and education. For food alone, the monthly cost per child is about 120 Chinese dollars. It is still on the increase.

4. Children in our school are given opportunities for play, work and study. For play, we have basketball, volleyball, gymnastics, table tennis, chess, etc. As to work, our children do the cleaning of the dormitories and classrooms, and carry on other domestic activities. Besides, every student is given a piece of land, 1/10 of a *mow*, for growing vegetables for community consumption, but each is entitled to a portion of the produce for his own benefit. As to study, the students are allowed 2/3 of the time to pursue general studies and 1/3 of it to pursue special studies fit for their respective interest and aptitude. As the school is running all the year round, not only can our children be promoted at the same rate as those in other schools, but also they can acquire a more solid foundation in special studies.

5. The general studies follow the elementary and junior middle school curriculum prescribed by the Ministry of Education. The special studies consist of elective courses in music, dramatics, painting, literature, natural sciences and social sciences. To these, agricultural and mechanical arts will be added soon when new students are selected. Each student is allowed to select one special course to pursue, provided he has shown evidence of a special aptitude for it.

6. We have now a staff of 26 teachers. On the average each special course has two specialists as directors, the rest being teachers of general subjects. Two-thirds of the teachers are college graduates or returned students and are trained. We have no training school as such in connection with the institution. But our Research Institute,

bringing all teachers together by study of problems, reading of books, periodical conferences and inspection tours, is actually a training centre for teachers in service.

7. We have about $20,000 a month available, of which $8,500 come from the Central Relief Commission. About 20,000 Chinese dollars have to be raised.

8. We have a plan to increase our student population to 400 and wish to take in more talented refugee children. For the purpose of improving nutrition of students and staff, we hope you will find it possible to propose to the United China Relief to give us a monthly grant of $2,000 gold or a yearly grant of $24,000 gold so as to enable us to carry out our new plan. Of the sum, $15,000 gold will be used for food, $5,000 gold for reinforcing our technical staff, and $4,000 gold for the increase of our equipment and the improvement of our medical service.

You will have a better understanding of Yu Tsai School if I tell you some stories of how it has come into existence. "The childhood of Thomas Alva Edison and the sympathetic care of his mother, Madame S. Nancy Edison, have given a profound impetus to my founding of Yu Tsai. As you know, Edison, when a boy, was fond of playing with chemicals. Being dissatisfied with by his old-fashioned teacher, he was dismissed after only three months' schooling. His mother had a better understanding of her boy, allowed him to continue his experiments in the cellar and taught him history and geography herself. It was under the care of a kind mother and the push of his own genius that he made so many contributions to science and to the welfare of mankind. Two things impressed me: for one who is gifted with scientific aptitude, the study of science should begin early and teachers of gifted children should learn more from the attitude of Edison's mother." This is one of the five influences that have led me to found this institution. In order that this letter should not be too long, I have to satisfy myself in telling you just this one story and leave the rest for the future. Your kind letter gives me a sense of relief because the major part of my time has been spent in a new form of athletics—racing with rice, and need to find some way to raise enough fund so that I and my colleagues may devote our energy to the real education of our refugee children.

I thank you for your kind endeavour and look forward to hearing good tidings from you. Kindly give my best regards to Prof. Rugg and Miss Gerlach.

Your friend,
Heng Chih Tao

Chapter 17
Seeking Financial Aid from Foreign Friends for Yu Tsai School

April 10, 1944

Dear Lady Cripps,

First of all, please allow me to express our hearty appreciation of what you and your noble organization have done for the Chinese nation in her long struggle for liberation. I am sure you will be glad to hear from a school in China's Wartime Capital, which has been fighting for the education and nurture of children whose parents and homes have been sacrificed and ruined as this great struggle is going on. Its full name, Yu Tsai School for Talented Refugee Children, will show you at a glance the object which we are trying to achieve. These children have been selected through intelligence and special tests from Wartime Children's Homes, Orphanages and children's own organizations which once flourished during the first stage of the war. We devote 3/4–2/3 of their time to general studies and 1/4–1/3 of it to special studies fit for each one's own special interest and aptitude. Thus we have organized them into seven groups or departments to meet their own different needs, namely, Music, Painting, Dramatics, Literature, Ballet, Natural Sciences and Social Sciences.

The school started with 150 refugee children thus selected and organized for general and special studies. All the expenses including food, clothing, lodging, education and medical care were taken care of by the school. On account of rising prices, we have been compelled to take in some partially self-paid students. Beginning with this spring our enrollment has reached 320. And through the little teacher system we are offering our service in extending educational opportunities to 1158 less fortunate children and adults outside our school.

Because of the abnormal rise in prices, our faculty and children have been suffering from undernourishment and from the lack of sufficient scientific equipment. Therefore on behalf of the Yu Tsai School for Talented Refugee Children I am presenting

The mailing list attached to this letter is as follows: Lady Cripps, British Aid to China, London; S. Exc. Sir Horace James Seymour, British Aid to China, British Embassy; Secretary K. K. Kuok, British Aid to China, Central Bank of China; Mr. John Blofi eld; Dr. Dorothy Needham; R. Blunt; Mr. Wright; Lady Seymour.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_17

to you this application for financial aid in order to improve the nourishment of our refugee and poor children, to ameliorate the living condition of our teaching staff and to reinforce the equipment for effective education. The subsidies we are applying for will be used in the following ways:

1. Reinforcement of scientific apparatus CN$5,000,000
2. Raising 60 teachers' monthly salaries from $3,000 to $10,000 each for 12 months CN$5,040,000
3. Improving nourishment for 316 members including the food for refugee children, faculty and families, workers at $1,000 each per month for 12 months CN$3,792,000
4. Balancing the monthly deficit of $170,000 for 12 months CN$2,040,000
5. Total CN$16,072,000 [15,872,000].

Enclosed you will please find a copy of each of *Facts About Yu Tsai, The Threefold Criteria of Yu Tsai*, *The Ten Guiding Principles*, *The Founding of Yu Tsai School*, and *Report on Yu Tsai School*, by Lennig Sweet, Program Director, UCR. I hope these materials and this letter will give you a true picture of Yu Tsai and an understanding of its aspirations, efforts and difficulties. Anything you can do by way of creative relief to enable Yu Tsai to help the refugee children and teachers to obtain more wholesome food and lead a more healthy life as well as give a more effective education in order to make the experiment more fruitful and successful will be greatly appreciated.

Anticipating to hear from you as soon as there are good tidings.

Very respectfully yours,
Heng Chi Tao
Director, Yu Tsai School

Chapter 18
On "Creative Relief"

—To Dr. Lennig Sweet

Dec. 25, 1944

Dear Dr. Sweet,

This is four o'clock on the morning of X'mas Day. A moment ago, I was in bed. A thought, bathing in the grand magnetic field of Creative Relief, the Frontiers of Wisdom, and the Great Love of Christ, has driven me to get up and write this letter to you. I take delight in racing with daybreak and am glad to have risen before the rising sun.

Creative Relief cannot be less than the emancipation of creative geniuses, giving them enough food and sunshine, so that they can pioneer into the frontiers of Wisdom, and continue to advance the creative work of the Creator. When such Wisdom is transformed into forces that are making a better world and a better mankind we have the highest manifestation of Christian Love. If the opportunity for the Creative Genius to emancipate itself is not confined to a few but is open to the greatest number of a nation or the whole world, then that nation or the whole world has achieved the highest form of Creative Democracy.

During this long war of resistance, thousands of talented scholars including many promising unknown scientists of high calibre have been reduced to utter poverty and driven to the margin of existence or compelled to change professions which do not fit. Then, since before the war and especially since the war, tens of thousands of talented young men and women have been prevented from college education by sheer poverty and debarred from research institutes by the consequent lack of college diploma. These are compelled to lead a harder life even than the scholars and waste their creative energy in vocations which do not fit into their aptitudes or in refugee

Dr. H. C. Tao gave his address on this letter as "28 Kuan Chia Hang, Chungking" (the Chungking Office of Yu Tsai School). The Morning Village Research Institute aimed at training senior researchers in certain fields of natural and social sciences through advanced studies based on experimentation. The name of "Morning Village" had its origin in "Xiao Zhuang," a village near Nanjing where the well-known "Xiao Zhuang (Morning Village) School" was founded by Dr. H. C. Tao in March 1927.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_18

life which does not offer opportunity or encouragement of the expression of their talents. Finally, under the deep bedrock of authority, prejudice, poverty, ignorance of bosses and overlords, tight work schedule, false theory of education, and age-long tradition are buried the talents of the great masses of apprentices, workers, artisans, farmers, chamber maidens and poor children, which are waiting to be awakened, and can be awakened with a whisper of democracy.

Six years ago on December 15, the Morning Village Research Institute was founded to start an attack on this problem. With our meagre resources, we are carrying on two projects. You are acquainted with Yu Tsai School. I ought to tell you that the mother who gave birth to Yu Tsai was the Morning Village Research Institute. Yu Tsai is simply an experimental school, under the auspices of the Education Division of the Institute. The mother is an unknown soldier, more exactly an unknown nurse. She has another unknown son—The Laboratory of Inner Combustion Engine, under the Science Division. Mr. Lee Hwa, the research professor in charge of the experiment, has sacrificed everything for conducting the experiment and I am glad to say that most probably he has nearly completed his model for a new engine.

The Morning Village Research Institute, in order to be true to the ideal that originated it, plans to take in ten more such professors of various lines, and select as many as possible research fellows from promising refugee poor youths and also recruit young research fellows from Yu Tsai. We have books worth $2,000,000 serving as a foundation. But we need more money to maintain a larger staff, to buy more reference books and to set up more laboratories. It is my wish to apply for $2,000,000 endowment for the Institute to expand its work and enhance its service. This will give us a good lift. In case you don’t have enough fund to distribute, then any amount available in a lump sum or in installments will be welcomed. Or if you think it is more proper to make this subsidy through Yu Tsai, we have no objection, and the Institute could be organized into Yu Tsai as its highest peak. But at this stage, we prefer to run the Institute as an independent organization and receive the subsidy direct from you.

I am rather convinced that if half of your resources or the whole of the surplus fund could be used for creative relief in China, you may see, in less than a generation, miracles in this suffering nation and her millionfold contribution to be rendered to the world and mankind. Isn’t this magnificent?

Ever sincerely yours,
H. C. Tao
Director, Morning Village Research Institute

Chapter 19
My Résumé and My Plan of Life Career

—To Dean J. E. Russell

February 16, 1916

Dear Dean Russell,

It gives me great pleasure to acknowledge the receipt of your letter on Feb. 11th, which asks me to give a brief account of my preparation and my plan of life career for the interest of the donors of the Livingston Scholarships. I want to tell you that it is my great pleasure to comply with this order.

I am now 22 years old. I was born in Hweichow—a place where communication is almost entirely cut off from the outside world. I received my early Chinese education from my father and other teachers until I was fourteen years of age when I went to a China Inland Mission School and studied under Mr. Gibbs, who was then the only man teaching Western subjects. After two years that school was closed up and Mr. Gibbs returned to England. I was then compelled to make an adventurous move to Hangchow with an idea of studying medicine. On account of the sharp discrimination there in that institution against non-Christians even in the matter of the course of study, I finally withdrew my registration after three days' stay. With this disappointment I went back to Hweichow and devoted myself to the study of English for another year. Then I proceeded to Nanking University, where I am glad to say both Christians and non-Christians were welcome. Three years after my entering Nanking University, the first Revolution broke out. When I came back to Hweichow I was made Secretary of the Assembly of Hweichow. There I served half a year. After that I resumed my study in Nanking. With the assistance of other students and the trust of University authorities I started and edited the Chinese Edition of the University Magazine. Under the guidance of Dr. Bowen and Dr. Henke, and being deeply impressed by Prof. Jenk's "Social Significance of the Teachings of Christ" I became a Christian in 1913. I received my first degree in June, 1914, which was

J. E. Russell, Dean of Teachers College, Columbia University. Wen Tsing Tao: The original name of Tao Heng-Chih. Tao gave on this letter his address as "1010 Hartley Hall, Columbia University" and the address of the addressee as "Teachers College, Columbia University.".

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_19

the end of my fifth year in Nanking. With the assistance of my parents and friends I started for Illinois University in August. There I spent one year. Besides the amount of valuable education I got there, I also secured a by-product of my labor, i.e. an M.A. degree. During my second half year in Illinois I was the Secretary of the Students' Club.

Columbia University was selected three years ago as my final goal in this country, but my coming here was delayed by the lack of means. My sole purpose in this life is to create a democracy by education and not by military revolution. After seeing the serious defects of the sudden birth of our Republic I was convinced that no genuine republic could exist without a genuine public education. My devotion to educational administration as a life career was crystallized last summer at Lake Geneva, where I received my great inspiration from the Summer Conference of the Y.M.C.A. As I looked over all the institutions I knew of, again I found your Teachers College to be the best institution for me to go. But to select an institution is one thing; to have sufficient means to enter such an institution is another thing. Since the death of my father in January, 1915, the whole burden of my family has fallen upon me and my financial condition is almost deadly handicapped. But fortunately soon after my decision to come to your Teachers College, our government granted me a Partial Scholarship, which, together with some other miscellaneous assistance, gave me at least courage enough to make a start. However, New York is more expensive to live in than I anticipated. After half a year's stay I found my provision not sufficient for my successful study, so with Dr. Monroe's introduction I proceeded to apply for a Livingston Scholarship, which you have so generously granted to me. Besides my hearty thanks for this kind gift, I wish to assure you and the donors of the Livingston Scholarships that after two more years' preparation under Prof. Strayer and other faculties I shall go back to cooperate with other educators to organize an efficient system of public education for our people, so that they, following the steps of the Americans, will be able to develop and maintain a genuine democracy which is the only realisable Utopia of justice and liberty.

It would be of great interest to me if you will be kind enough to give me some of the names of the donors who live nearby in the city so that I may find some chance to meet each of them.

With best wishes and regards.

Very respectfully yours,
Wen Tsing Tao

Chapter 20
Four Letters by W. T. Tao

(1)

802 West Illinois Street,
Urbana, Illinois,
April 2, 1915

Mr. Ralph E. Diffenderfer
Offices of Board of Trustees
156 Fifth Avenue
New York City

My dear sir:

It gives great pleasure to acknowledge the receipt of your letter of the 29th of March. I am very glad to know that the diploma is about ready to be sent to me as I am just planning to apply to the Chinese Educational Mission for a scholarship. In complying with the regulation I herewith send you $5.

Dr. Speer's pamphlet, titled *How to Speak Efficiently without Notes*, has helped me very much. I find it very useful. Will you kindly give my best regard to Dr. Speer?

Sincerely Yours,
Wen Tsing Tao

(2)

802 W. Ill. St.,
Urbana, Illinois,
April 18, 1915

My dear Mr. Diffenderfer:

I sent you a letter with $5 on the 4th of April. I wonder whether you have received them or not. I have not received the diploma. As I understood, you will send me it as soon as you get my right address. The diploma ought to reach me long time ago. Will you tell me whether you have sent it or not? Some certificates sent from China last year were lost by the post office. I wonder the same thing has happened.

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X. Tao, *Education for Life*, China Academic Library,
https://doi.org/10.1007/978-981-16-0271-9_20

With best wishes.

Most Sincerely Yours,
W. T. Tao

(3)

1010 Hartley Hall,
Columbia University,
March 16, 1916

Mr. R. E. Diffenderfer,
156 Fifth Avenue,
New York City.

My dear Mr. Diffenderfer:

It is my great pleasure to acknowledge the receipt of your good letter of March 15th. As Mr. Hu and I do not have other previous engagement on April 9, we beg to report that we are exceedingly glad to accept your kind invitation. However, I am sorry to say that I shall not be able to take part in the speech making on account of the fact that I am now over-loaded with preparations for the preliminary examination which is due to May lst, and I can hardly find any leisure to organize materials for the talk. If it suits you I would like to reserve the speech part of the programme for some other time. So I like you to advise me whether it is possible for you to immune me from it.

With hearty thanks and best wishes to you and Mrs. Diffenderfer.

Very respectfully yours,
Wen Tsing Tao

(4)

Dear Mr. Witman:

If any contribution should come from the persons I mentioned, will you please ask Mr. Diffenderfer to send it to Mr. Carter, the treasurer of Uni. of Nanking, 156 5th Ave., instead of to Mr. Day, as it was stated in Mr. Bailie's letter.

You are also requested to ask Mr. Diffenderfer whether it is more advisable to write directly for contribution or to write letters to open a way for my personal approach.

Yours very sincerely,
W. T. Tao